41.f.3 16 27153
205
L761
V.16

The Living Church.

Hobart Coll Library
2894

A.D. 1893.

EASTER

Sweet Easter flowers!
White Easter flowers!
From heaven descend
Life-giving showers.
Each plant that bloomed at Eden's birth
Shall blow again o'er ransomed earth.
Pluck lilies rare and roses sweet,
And strew the path of Jesus' feet;
Throw fragrant palms before our King,
And wreathe the crown the saved shall bring

BISHOP ALEX^R BURGESS.

C. T. Brownell

Vol. XVI. No. 1.

The New Sanitarium and Health Resort

ON LAKE CHAUTAUQUA, 1400 FEET ABOVE SEA LEVEL.

"A dream of architectural beauty, and the embodiment of all that is unique, artistic, sanitary, and modern in appointments and service."

THE OPENING OF STERLINGWORTH SANITARIUM is also the mark of an epoch in the history of medicine. The demonstration of a NEW PRINCIPLE in the treatment of CONSUMPTION and diseases of throat and lungs was here first carried out under the scrutiny of a commission of scientific men. That the results achieved were far beyond comparison with any heretofore known methods or climatic influences has been established.

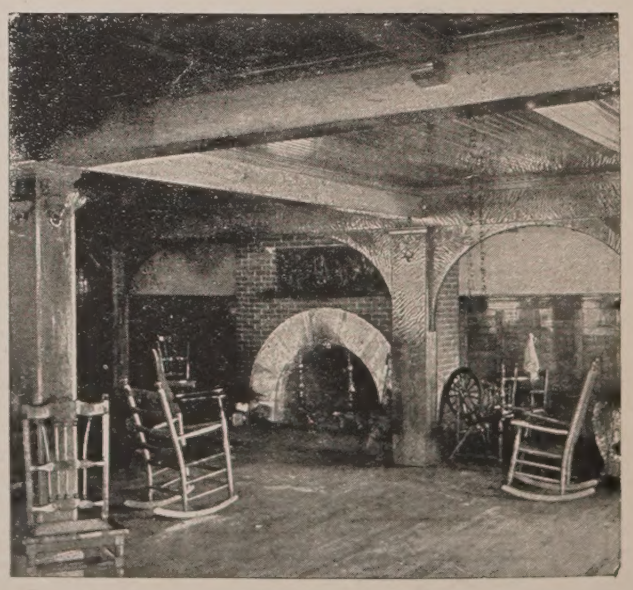
The staff is composed of only strictly regular physicians. The corps of trained nurses and general service are of the highest order. The treatment is entirely scientific, exclusively institutional and necessarily somewhat expensive. A limited number of patients can now be received in order of application and acceptance. A history of case must accompany application mailed, or, what is much better, be brought by attending physician, coming as our guest and investigator. For Clinical Reports, illustrated pamphlet, or other information concerning treatment of chronic diseases in general, address

STERLINGWORTH SANITARIUM,
Lakewood-on-Chautauqua,
Box 129 New York, U. S. A.

E. L. FRISBEE, President
B. B. HAMILTON, Secretary.
A. E. PERSONS, M. D. Medical Director.

REFERENCES:

C. M. Daniels, M. D., Buffalo, N. Y. | John Damback, M. D., Buffalo, N. Y.
S. G. Dorr, M. D., Buffalo, N. Y. | Wm. J. Cronyn, M. D., Dunkirk, N. Y.
Prof. Bradley Dorr, Buffalo, N. Y. | Laban Hazeltine, M. D., Jamestown, N. Y.



NGLE-NOOK.

27153

The Living Church

Saturday, April 1, 1893

Easter Communion

BY MRS. J. D. H. BROWNE

O fragrant stillness! Is it not a breath
From that blest garden where our Master lay,
Locked in the awful mystery of death,
Until the dawning of the great third day?

O fragrant stillness! Almost we can hear,
In the dim twilight of the holy place,
Sad Mary's footsteps, as she lingers near,
Yearning, with broken heart, to see His face.

"Tell me where thou hast laid him!" Faintly fall
The piteous accents, and anon a voice
Breathes "Mary." We can hear the rapturous call,
"Rabboni!" and our souls with her rejoice.

Rabboni! Master, Saviour, risen Lord!
We come to meet Thee; not as Mary came,
In hopeless love, but at thy gracious word
We come, our King to worship and to claim.

Thus in the sacred dawn, while flowers exhale
Their happy incense to the King of Kings,
We gain a glimpse of that beyond the veil,
And hear the rustle of the angels' wings.

Earth borders close on Heaven! Thus to kneel
Low at thine altar, meekly to receive
Our Paschal Lamb, Thy presence thus to feel,
Thy words of deathless comfort to believe.

Day breaks, and from the portals of the East
Comes forth the Easter sun, and pours his rays
On the wide world. Come to the Heavenly Feast,
And join the world-wide anthem in His praise.

Pomona, Cal.

News and Notes

"The Easter number" of several periodicals has already made its appearance, before Palm Sunday. We could be reconciled to the anachronism, could we believe that it indicated a desire to be "early at the sepulchre;" but we have reason to believe that "the Easter number" which obtrudes itself on the solemnities of Holy Week, is gotten out early to catch the spring advertising.

A subscriber calls attention to what he believes to be a fact, that *The Illustrated American* is, in purpose, The Illustrated Roman, since it gives undue prominence to Roman Catholic affairs, while treating other religious interests with scant courtesy. We cannot say whether this position is well taken, as we seldom see and never read the periodical in question; but we do see such "Romish" tendencies in many of the daily papers, and have attributed them to political rather than ecclesiastical motives.

Cathedral Chimes (by the Rev. W. H. Moore, Quincy, Ills.), announcing its advent and mission as a local Church paper, says:

> The paper will afford us opportunity to preach to those members of our parish who do not attend church: the infirm who cannot come, the careless who will not come, and the poor tired men who are so fatigued after the week's work that they are not able to get out Sundays, except to go down town after their mail, or to go fishing or hunting, if the weather permits. To these unfortunate classes we shall endeavor to convey the word of comfort, or the message of warning and admonition.

There is a good time coming for the editors, Mr. Edison says. They will "spout" their editorials into a phonograph, the compositor will "touch the button", listen to the tune, turn the crank of the electrical type-setter, and it is done! The only thing lacking is an invention to work the brains of the editor without exertion on his part, or, better yet, to supply a brain battery that will do away with the editor altogether. Then the office boy and the janitor can get out the paper, the editor can take his ease in his inn, and keep at such a distance that neither angry readers nor offended contributors can molest or make him afraid.

That distance counts for nothing in these days, the new railroad from Jaffa to Jerusalem stands in evidence. The road is a little over fifty-three miles long. For it, wooden ties brought from France, are used. One-half of the rails came from France, the other half from Belgium. The five engines employed were all made in Philadelphia, and the cars in the north of France. Coal is brought from Cardiff in Wales, and from Belgium, 200 tons a day being required. The station at Jerusalem is 2,476 feet above the level of the station at Jaffa, the steepest grade being 100 feet to the mile. The road cost $2,000,000.

One of the latest and queerest cases of misbehavior in church is described by *The Halifax Herald*. The leader of the choir in one of our churches objected to the directions given by the rector as to how the music was to be rendered, so he sang in such a discordant manner that the choir broke down. At the Holy Communion the rector repelled him, and later he caused such an unseemly disturbance that the service had to be discontinued. He was taken before a police magistrate and fined $20 and costs. This did not disturb his self-conceit in the least, for he claimed that as leader of the choir he had the right to sing as he pleased. He would not even promise to behave better in future if the fine should be remitted. He will carry his discords to a higher court.

Mr. Edward R. Knowles has placed before us documentary evidence which sustains his reference to the Rev. Karl Oppen in our issue of March 11, and entirely exonerates him from "base insinuations" and casting "aspersions at random," as charged by "Priest." The reference to Mr. Oppen was without any motive of malice or desire to injure him. As we believed then and now know, what he said was true, and we are prepared to vindicate him and The Living Church by the publication of correspondence which proves it. We do not desire to pursue the subject further, but if "Priest" and other friends of Mr. Oppen insist upon it, we will give them "the last of Mr. Knowles." In justice to Mr. Oppen it should be stated that he was not "consecrated" by Mr. Vilatte, but declined the proffered office of "bishop" in the little sect which calls itself "Old Catholic."

The Bishop of Mississippi is "after us" again, and this time on the subject of the failure of Church papers. We are almost willing to make a mistake if we may thereby call out even a brief letter from Dr. Thompson, *facile princeps* of editorial writers in the Church press of a quarter of a century ago. In this case perhaps we are both right—a very pleasant conclusion. We hold that a paper which is sold and obliterated is a failure, Bishop Thompson seems to argue that a paper which has been sold must have been a success, because no one would buy a failure. That depends upon the price. If *The Church Journal*, for instance, brought a large sum, when sold, an amount commensurate with the time, talent, and money expended upon it, then it was a "success." If it was a success, why was it sold? A "paying" paper is worth more when alive than when dead.

On Good Friday this year, there will be, according to present announcements, a very large increase in the number of churches observing the Three Hours' Agony by special services. These churches represent all "schools of thought." In most cases, the services will be marked by a series of instructions attended with prayers and hymns. Services in the churches generally have been marked by a greater range of hours this Lent, and special effort has been put forth in some parishes to reach and interest the various classes and ages by services adapted to each. The range of topics for addresses, sermons, and instructions have shown a tendency to include practical questions of the day and churchly teaching, amid penitential themes. Many congregations of the Protestant denominations adapted their services to Palm Sunday, and are observing Holy Week by special services. Easter Day will be almost unanimously celebrated as the Feast of the Resurrection.

A Song of Easter

BY THE REV. FRED. C. COWPER

Arise before the breaking of the day!
The Easter larks are heralding the morn!
The buds upon each bough, and stem, and spray,
Are waiting many altars to adorn.

The world of living things unites its voice
In unison to praise the risen Lord
Who comes victorious from the tomb. Rejoice!
Rejoice! The King of Life hath kept His word!

No more the just shall lie down in despair
To sleep the deep, unfathomed sleep of death;
They leap henceforth in hope and visions fair
To span life's chasm with their parting breath.

Thanks be to God, that doth the vict'ry give
Through Christ our Lord, who crowns the present hour,
Who died and rose that we might rise and live
To share th' immortal trophies of His power.

Then bring sweet flowers unto the Holy Place,
And loving hearts that grateful homage pay,
And voices tuned with song to praise His grace
Who brought us light and life on Easter Day.

Amesbury, Mass., Easter, 1893.

Brief Mention

The Episcopal Church of Scotland numbers St. Patrick among her saints, and gives him a place in her calendar, while the Church of England gives him over to Ireland. He was a Scotchman by education if not by birth.——It is said that President Cleveland, when crowded with official duties beyond the possibility of six days' work in a week, reserves the consideration of pardon cases for Sunday. Works of mercy are lawful on the Lord's Day.——Death, with equal tread, walks the halls of the palace and the hovel of the poor. A recent sad event is the death of the eldest daughter of the Chief Justice, two years ago a happy bride. The papers also report the death of Mrs. Albert Bierstadt, late wife of the well-known artist.——In these days when principles are held to so loosely, it is refreshing to meet with such an instance of fidelity in humble life as is reported from Old Epiphany House, New York. A poor widow unable to do heavy work, reduced to her last dollar and with three children to support, accepted a position with light duties, at a salary of about $10 a week. But on being asked by the head of the firm to make a positively untrue statement about some goods, she refused and is now working in a store at $4 a week. ——The papers say that a certain millionaire in New York is satisfied with a ten-cent lunch, consisting of a glass of milk and a piece of custard pie. "Man wants but little here below!" but the American man must have pie!——Did you ever stand by the lunch counter of a railway station, at midnight, a blizzard blowing outside, the mercury below zero, and watch the trainmen as they straggled in to warm and refresh themselves? What did every one of them do, but swallow ninety degrees (a quarter section) of cold pie! It is enough to make a walrus shiver.——We are pleased to note that one of our honored contributors, Mrs. F. Burge Griswold, is to be represented in the New York State exhibit at the Columbian Exposition, by thirty-one volumes of prose and poetry.——*The Interior* thinks "the Church" had better not claim to be the interpreter of Scripture, until she can formulate a creed which her own ministry will accept. She has the Apostles' and the Nicene Creeds, both of which her ministry accept. There are some, it is true, who put an unnatural interpretation upon some articles of belief, but the Church has nowhere officially sanctioned their heresies.——The Archbishop of Canterbury is to confer the degree of D. D. on the Rev. J. Julian, M. A., vicar of Wincobank, Sheffield, and editor of the great dictionary of hymnology.

New York City

At St. Andrew's church, Harlem, the Bishop confirmed, on the evening of Palm Sunday, a class presented by the rector, the Rev. Dr. Van De Water.

At All Saints' church Bishop Potter made a visitation on the afternoon of Palm Sunday and administered Confirmation to a class presented by the assistant minister in charge, the Rev. Samuel H. Bishop.

At St. Mark's church, the Rev. Dr. Rylance, rector, the *Stabat Mater* was rendered on the evening of Palm Sunday by a choir composed of soloists and chorus, under the direction of Mr. Wm. Edward Milligan, organist and choir-master.

At the church of the Holy Apostles, the Rev. Dr. Backus, rector, a reunion and anniversary service of persons confirmed during the present rectorship and of resident communicants, was held on the morning of Palm Sunday. Bishop Talbot was preacher on the occasion and Celebrant at the Holy Eucharist.

At the church of All Angels, the Rev. Dr. Chas. F. Hoffman, rector, a very flourishing organization has been set in operation by the assistant, the Rev. DeLancy Townsend, for the care of working girls. It is known as the Girls' Junior Club, and has a membership of 150. The vested choir of this church rendered Gounod's "Redemption" on Palm Sunday, and will repeat it at Easter.

The Sisters of the Annunciation will proceed about May 1st with their proposed task of founding the new House of the Annunciation for cripples and incurable children, which has received the approval of Bishop Potter, and has already pledges of considerable financial support. The work will be one of faith, and looks for its maintenance to the aid of the faithful.

At St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, the Bishop administered Confirmation to a large class on the morning of Palm Sunday. Mr. Yonan, a cousin of Mr. Yohannan, was confirmed with several others connected with Mr. Yohannan's Oriental Mission. Mr. Yonan is an able man, and the author of a valuable dictionary. Both he and his cousin have been appointed members of the advisory council of the Columbian Exposition.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the Guild of the Holy Innocents has completed 15 years of successful work among poor children. During the past year the members of this guild cut 295 articles of clothing, and gave away 383 to many deserving applicants. A systematic effort is made to visit the little people of the tenements, feed, clothe, and care for them in sickness, and give them summer recreation.

St. Matthew's church, the Rev. Henry Chamberlaine, rector, has come into possession of a plot of ground by purchase, measuring 124 by 50 feet, on W. 84th st., on which it is intended to build a new church edifice. Funds have been raised by the congregation, and these will be added to by the sale of the present property of the parish. The plans for the new church are yet uncompleted, but as soon as finished and adopted, the work of construction will be begun, and will be pushed forward during the summer months.

The vested choir of St. James' church, the Rev. C. B. Smith, D. D., rector, was recently entertained hospitably by Mr. Joseph H. Sterling, a member of the vestry, who invited them to a supper at his handsome house. After supper the men sang the Arion glees, and two of the soloists gave selections from "Faust," "Die Meistersinger," and "L'Africaine." The "Hora Novissima" will be the first work sung at St. James' next season—on the second Sunday in November—and the composer has honored the choir with an offer to come to New York and personally conduct the cantata. It is contemplated having an orchestra on the occasion.

The city government has by an arbitrary act seized the burial ground of St. John's chapel, of Trinity parish, with the intention of turning it into a public park. Probably the graves will remain, but the ground will be leveled, the stones and grave marks all removed, and trees planted. The corporation of Trinity earnestly opposed this act of confiscation and desecration. In order to meet the expressed desire of the city authorities for a breathing place for all the neighborhood, it promised to open the cemetery to the public, improve it with suitable gravel walks, and make other additions. All advances were set aside by the authorities unceremoniously. This city action is the more unwarrantable as it only means a question of a small saving of expense to the city, which the purchase of property now used for houses would imply. Anywhere in that neighborhood ample space could be had by the clearing away of buildings that are not really needed. There is a further lack of justification in the fact that the neighborhood formerly had a breathing place in St. John's Park, which fronted the chapel, and that some years ago this park was sold to a private corporation, and has since been covered with an unsightly freight depot to the injury of the chapel and the entire vicinity. Anxiety for breathing places has not prevented the city from using for buildings, other parks in the city. The attack on Trinity graveyard property seems needless.

Since the death of Mr. Sill, it has been a serious problem how best to conduct the mission work among the poor at Old Epiphany House. The Brotherhood of St. Andrew had an essential relation to the work, and St. George's church has held a relation of responsibility. A committee appointed by the Brotherhood to consider the needs of the work, has just reported through its chairman, Mr. Geo. Zabriskie, of the Church Club. The committee has evidently given the subject very thorough consideration, and has been in conference with Bishop Potter. Its report has a series of definite recommendations to the effect that as soon as possible the property be transferred from St. George's church to the trustees of the cathedral, to form a part of the mission work contemplated to be centred at the cathedral. For a while the clergyman is to be appointed by St. George's church, but after the transfer, by Bishop Potter, until the cathedral chapter is organized. When that shall happen the chapter is to have a voice in the control of the mission. It is recommended that the mission priest shall have a stall in the cathedral, and a relation to the chapter, and that an endowment of about $60,000 shall be raised, the income of which shall be used to pay the salary of such clergyman, and to defray the expenses of the mission. The name, "Old Epiphany House," will probably be eventually changed to "St. Andrew's, Stanton Street," or some similar name. A practical recommendation on the side of work is that a branch of St. Andrew's Brotherhood to be drawn from the parish chapters, be formed under the Bishop, pending the organization of a cathedral chapter. This body will undertake to co-operate with the Bishop and the priest in charge in the care of the mission work in and about Stanton st. The chapter will have an executive committee of seven or more members appointed by the Bishop, and under his direction and that of the priest in charge.

Philadelphia

In the will of James Simpson, probated 20th ult., is a bequest of $2,500 to St. John's church, Lower Merion, Montgomery Co., Pa.

On the evening of the 23rd ult., at the church of the Covenant, the Rev. J. J. J. Moore, rector, Bishop Whitaker administered the rite of Confirmation to a class of 94; of this number 48 were males.

At the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, on Passion Sunday night, 19th ult, Bishop Whitaker confirmed a class of 30 persons, two of the candidates belonging to the church of St. Simeon.

A special service was held in the church of the Holy Comforter, West Phila., on the evening of the 21st ult., under the auspices of the parish chapter of the Brotherhood of St. Andrew. The Rev. Father Welling preached on "Some Characteristics of Christian Manhood."

The triangular lot at the junction of Girard and Leidy avenues, West Phila., has just been purchased, at the price of $10,000, by the corporation of Grace church, on which Grace mission chapel, of which mention was made some weeks since, will be erected at once. The edifice will be in the Gothic style, and an ornament to the locality.

Dr. Stainer's oratorio of the "Crucifixion" was sung at Grace church, the Rev. J. S Stone, D. D., rector, on the evening of the 21st ult., under the direction of Mr. S. K. Kollock, organist and choir-master. In the course of the evening. Mr. Charles D. Brown, tenor, sang the *Cujus Animam*, and Mr. Joseph C. Cousans, baritone, the *Pro peccatis*, from Rossini's *Stabat Mater*.

The sacred cantata, "Gethsemane," by C. Lee Williams, was rendered at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, on the evening of the 23rd ult., under the direction of Albert W. Borst, organist and choirmaster. The regular choir had the assistance of 50 voices, ladies and gentlemen, who had kindly volunteered their services for that purpose. Admission was by card only; but a second rendition of the cantata on the evening of Good Friday, will be open to the public.

Diocesan News

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

On Sunday, March 19th, the Bishop visited the church of the Good Shepherd, Quincy, and confirmed 11. On Palm Sunday he confirmed eight in Grace church, Galesburg, in the evening. Progress in both parishes is most encouraging.

KNOXVILLE.—The Bishop visited St. John's parish on Palm Sunday, and officiated in St. Mary's church in the morning, confirming 10 of the pupils of the school and six cadets from St. Alban's. Three of St. Mary's girls were confirmed at a previous visitation. The altar, lectern, and credence were decorated with palms, and choir and clergy bore palm branches as the procession entered the church, singing, "All glory, laud, and honor". The girls of the Confirmation class were dressed in white, and the boys were in the uniform of the school, presenting a beautiful appearance. The Bishop's address, on the Day of Palms, was especially impressive, both forcible and tender, a fitting charge to the young Christian soldiers and the handmaidens of the Lord who had renewed the *sacramentum* of their allegiance to Christ and His Church.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

The Rev. William Bliss Ashley, D. D., another aged and well-known priest of the diocese, passed to his rest early on the morning of Palm Sunday. No person has been more closely identified with the history of the diocese for the past 30 years than he. Dr. Ashley was born in Sandy Hill, N.Y., in 1811. He graduated at Trinity College, Hartford, and at the General Theological Seminary, and was ordained by Bishop Brownell, of Connecticut. His first charge was at Glastonbury, Conn. Later, he was rector of St. James' church, Birmingham, Conn., 1842-48; St. Paul's, Syracuse, N. Y., 1848-57; St. John's, Buffalo, 1857-60. In March, 1860, he removed to Wisconsin, and became rector of St. Paul's church, Milwaukee, which position he retained until 1876. For a year thereafter he held an English curacy. He has been a canon of the cathedral since the formation of its first chapter, in 1877. During his residence in Milwaukee, Dr. Ashley has been associated with all the leading events of the diocese. He was chairman of the special council called to elect a successor to Bishop Armitage, in 1874, at the time of the famous DeKoven contest, when it proved to be impossible for the clergy and laity to agree. He was a warm friend of Dr. DeKoven. For many years Dr. Ashley was president of the Standing Committee of the diocese, and dean of the Milwaukee convocation, and was several times a deputy to General Convention. He was a trustee of the General Theological Seminary and of Racine College. As honorary canon of the cathedral, Dr. Ashley has performed occasional services, as his strength would permit, during the latter years of his life. He had been gradually failing for some time past, and for the last few weeks his death has been continually expected, his former robust constitution delaying the hour of departure almost beyond precedent. Dr. Ashley was first married in 1838, and afterward, again, in 1850. His widow and several sons and daughters survive him.

WATERTOWN.—The Bishop of Milwaukee visited St. Paul's church, the Rev. Fred S. Jewell, Ph. D., rector, on Wednesday evening in Passion Week, March 22nd, and confirmed a class of six persons, three of whom were adults. The service was choral throughout, and was excellently rendered. The musical parts, as sustained by the vested choir, assisted by an adjunct choir of ladies and girls, was excellent, and was complimented by the Bishop as superior to that given on former occasions, and as indicating laborious and faithful training. The Bishop, though laboring under severe indisposition, preached a most apt and earnest sermon from St. John viii: 59. Notwithstanding the inclement state of the weather, the church was filled by an interested and attentive congregation.

Massachusetts

BOSTON.—The missonary meeting, postponed on account of the Bishop's death, took place in Trinity church, March 21st. Addresses were made by the Rev. Dr. Newton, who showed the needs as well as the growth of diocesan missions, referring to the new work at Dalton, and the prosperity at Chicopee Falls, and St. John's, Haverhill, centers to which he asked the help of the congregation. Bishop Brooke of Oklahoma, and Bishop Leonard, of Utah, made addresses upon their respective territories.

Dr. George C. Shattuck was buried from the church of the Advent on March 25, at 11 A. M. No layman in the Church was more universally esteemed and none could have been more interested in her work. The great zeal displayed by him at the diocesan convention, for all the larger interests of the Church, made all types of Churchmen love and revere his influence. He was a member of every committee so closely had the clergy and laity learned to identify him with the progress of the diocese. He was born in Boston in 1835, and graduated from Harvard College in 1831. Having studied law a short time, he exchanged it for a course in medicine and took his diploma in 1835 from the Harvard Medical School. His studies were continued abroad for three years. Upon his return to his native land, he began practice with his father. After the resignation of Dr. O. W. Holmes in 1849, as visiting physician of the Massachusetts General Hospital he accepted this position and retained it till 1885, when he was appointed to the board of consultation. His professorship of clinical medicine in the Harvard Medical School began in 1857, and continued till 1874. He was president of the Massachusetts Medical Society from 1872 to 1874, a member of the American Academy of Arts and Sciences, and vice-president of the American Statistical Association. Besides the numerous positions which he held in the diocese, he founded in 1855, St. Paul's School, Concord, N. H. In 1845, he helped to establish the church of the Advent in this city. He was brought up in the Old West church under Dr. Lowell, but after his marriage came into the Church and since that time has been untiring in his efforts, generous in his gifts, and devoted to the interests of its growth. The poorer clergy found him ever faithful and responsive to their needs. It was a privilege to be a guest at his home and feel its deep spirituality. He had a winning toleration for all who differed with him, and a manner that commanded respect and forbearance everywhere. Through his foresight and support

many a noble undertaking for the diocese has been carried out and proved beneficial.

A kindergarten laundry is the idea of one of the faithful mission teachers and workers in St. Stephen's church, on Florence st. A young English lady is giving all her time to charitable work in this country, as she has always done at home, to implant the true housekeeping spirit in the young girls growing up in the parish, says the Boston *Globe*. There are 21 girls in the laundry classes, divided in such wise that those who go on one day to wash go on another to iron. Each has her own table and iron. The articles washed are the girls' own clothes and other small articles that they bring from their homes, and the interest they take in seeing how well they can make them look is worth watching. One week only plain clothes are done, the next one starched things are in order, and then comes the competition over the dresses.

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

Bishop McLaren will conduct the Three Hours' service on Good Friday, at the cathedral, from 12 to 3.

Bishop Seymour visited St. Peter's church, Chicago, the Rev. S. C. Eds ll, rector, on the 5th Sunday in Lent, and confirmed a class of 39, composed in large part of persons over 20 years of age. The church was crowded to its utmost capacity, and the Bishop preached a powerful sermon from the text: "Before Abraham was, I am," besides making a most helpful address to the class. This makes 41 candidates for Confirmation presented at St. Peter's this year.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

A cablegram received in Richmond, March 20th, announced the death of the Rev. Thomas Grayson Dashiel, D.D., rector of St. Mark's church, that city, and his burial at Colon, Central America. Dr. Dashiel was born in Prince William Co., Va., Dec. 15th, 1830. After his graduation from Columbia College, Georgetown, D.C., he entered the Theological Seminary, Alexandria, where he was ordained deacon July 14th, 1854, by Bishop Meade, and placed in charge of Yocomico church, Westmoreland Co., and was there ordained to the priesthood by Bishop Johns, June 16, 1855. In January, 1860, he became assistant minister of St. James' church, Richmond. During the war he was for a short time a chaplain in the Confederate army. In 1866 he began St. Philip's church and also St. Mark's. Of the latter he became rector and built it up till it became one of the strongest churches in Richmond. May 20, 1863, Dr. Dashiel was elected secretary of the diocese, which position he held continuously for nearly 30 years. For five years past his health has been failing, and last October, believing that a sojourn in a milder climate would help him, he went to Jamaica, W.I., and from there to Colon, Central America. His familiarity with the history of the Church in Virginia was well known in this diocese. A few years ago he read at the centennial anniversary of the Diocesan Council a paper containing the complete history of the Church in Virginia. In addition to his voluminous contributions to the Church press, he was the author of "A Pastor's Recollections" and "A Digest of the Councils of the Diocese of Virginia." Dr. Dashiel married in 1854, Miss Wilhemina Sparrow, by whom he had three children, one of whom is living. In 1864 he married Miss Kate Sparrow, by whom seven children, all living. Both wives were daughters of the Rev. Dr. Sparrow, late dean of the Theological Seminary, Alexandria.

Maryland

William Paret, D. D., LL. D., Bishop

ANACOSTIA, D. C.—On Friday evening, March 17th, the Bishop visited Emmanuel church, the Rev. W. G. Davenport, rector, and confirmed a class of 43, 19 of whom were males. He also visited Emmanuel mission, which the rector started two years ago in a populous community of colored people contiguous to Anacostia, and confirmed a class of six, making 49 in all. This is the largest number ever presented at one visitation in the parish, being nine more than were confirmed last year.

Five years ago the congregation at Emmanuel church was divided and dispirited, very poor, without a rectory, and occupying a scarcely tenantable house of worship. Now, by the gracious care of the Good Shepherd, they have a beautiful and commodious church, a comfortable rectory, and a large and growing congregation. The people are still very poor, there being in the whole congregation, not more than three heads of families whose income equals $1,200 yearly. There are many poor among them to be helped during the winter months. They can, therefore, do practically nothing for the colored mission, which is in great need of assistance. The mission promises steady and substantial growth. There are 23 communicants, a Sunday school, and a regular and deeply-interested congregation. They worship in a dilapidated rented hall, which leaks badly, and is cold in winter. Help to buy a lot for a chapel, which, in a suitable location, will cost about $800, is much needed. With a lot free from incumbrance, the building of the chapel is assured.

Louisiana

Davis Sessums, D. D., Bishop

The Bishop Galleher Memorial Chapel Fund has lately been increased by a contribution of $500. This chapel, which is to be the result of the combined offerings of Bishop Galleher's friends, is in the hands of a committee of prominent New Orleans gentlemen. The treasurer is Mr. W. B. Redmond, Supt. Bradstreet's Mercantile Agency, Camp and Common sts., New Orleans, who will receive all contributions and answer all enquiries.

NEW ORLEANS.—On March 16th, in a heavy rain storm, a large congregation, composed largely of men, assembled in Mt. Olivet church, to listen to an address on the Brotherhood of St. Andrew and the character of its work. The Rev. E. W. Hunter delivered the address, and after its conclusion, initiated the Rev. H. H. Noll, rector of Mt. Olivet. A chapter of the brotherhood, it is thought, will be formed at Mt. Olivet, where the Rev. H. H. Noll is doing good work.

The Bishop of the diocese visited St. Anna's church, on Passion Sunday, and administered Holy Confirmation to a class of 50, many of them adults. The Bishop with the rector, the Rev. E. W. Hunter, visited a sick person and gave private Confirmation. The altar was brilliantly lighted with many tapers and adorned with flowers. Comstock's Holy Communion Office was sung.

MARINGOUIN.—St. Stephen's church has just had presented to it a handsome altar in memory of the Rt. Rev. J. N. Galleher, S. T. D. The altar is raised on the three steps and is supplied with gradine and central elevation. It was made in New Orleans, and is a magnificent piece of work, finely oiled and carved. The gift was from friends that deeply loved the sainted Bishop.

West Missouri

Edw. Robt. Atwill, D. D., Bishop

SPRINGFIELD.—Bishop Atwill visited St. John's parish, the Rev. M. M. Moore, rector, on the 4th Sunday in Lent, and administered Confirmation to a class of 25. This was the largest class confirmed by the Bishop since he has been in the diocese, and the largest in the history of this young parish. On Passion Sunday, all the class but three, who were prevented, made their first Communion in a body at the early Celebration; a large number of the people were present to communicate with and offer their prayers for the newly confirmed. The number confirmed in the parish for the present year is 32, and another class is in preparation for a special visitation in May. There is a marked advance in all departments of parish life, but especially in the spiritual life of the people. The parish is working hard to pay off a debt that has burdened it from the beginning.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

BISHOP BREWER'S APPOINTMENTS.

APRIL

2.	Billings.	4.	Red Lodge.
9.	Helena.	16.	White Sulphur Springs.
17.	Townsend.	23.	Dillon.
26.	Deer Lodge.	30.	Missoula.

HELENA.—The rector of St. Peter's has organized a "Theological Reading Club." The subjects for study are: Systematic Divinity, Church History, Prayer Book, Evidences of Christianity, Social Science and Church Polity. The Western Commission of St. Andrew's Brotherhood will visit this parish March 16.

St. James' parish, Dillon, has introduced a boy's choir. Great Falls is still vacant.

WHITE SULPHUR SPRINGS.—The Rev. C. H. Reinsberg, priest in charge of Grace mission, is giving a series of Lenten lectures on the Prayer Book, and on the following topics: 1. Necessity of Religion; 2. Genesis of Unbelief; 3. The Christ of History; 4. Ethical Teachings of Christ; 5. The Mystery of the Passion; 6. The State of the Blessed Dead.

Boulder, Marysville, and Townsend are under the fostering care of the Rev. R. V. K. Harris.

Western New York

Arthur Cleveland Coxe, D.D., L.L. D., Bishop

BUFFALO.—On Monday evening, March 13th, a meeting of Sunday school workers was held in the guild room of the church of the Ascension, consisting of the rectors of several of the city parishes and the superintendents of some of the Sunday schools. This meeting was held pursuant to the following resolution passed at the last diocesan council:

Resolved, That a committee be appointed to ascertain the various methods of Sunday school work in the diocese, and report at the next council.

The Bishop appointed the Rev. C. A. Bragdon, dean of Buffalo, the Rev. L. W. Washburn, rector of St. Paul's, Rochester, and Mr. M. S. Burns, superintendent of the Ascension Sunday school, Buffalo, as such committee.

Dean Bragdon opened the meeting held on the 13th with prayer, and called on Mr. Burns to explain its object. After general discussion it was resolved to form an association having for its object the greater efficiency of our Sunday schools, and a constitution and by-laws were adopted. This association is to be known as the Buffalo Church Sunday School League. Every Sunday school official and teache in the deanery of Buffalo may become a member by signifying in writing his or her desire to do so, and signing the constitution and by-laws. The officers of the League are to be a president, a vice-president from each Sunday school belonging to the League, a secretary and a treasurer, together to constitute an executive board. Five regular meetings are to be held each year. The first, on that day in October appointed by the American Church Sunday School Institute as a day of intercession for Sunday schools; the second, third, and fourth, which will be teachers' conferences, on the third Mondays in November, January, and March, and the fifth, which will be a public meeting, and to which the pupils of the Sunday schools will be invited, will be held on Monday in Whitsun week.

The Bishop of North Dakota, the Rt. Rev. Wm. D. Walker, D. D., in the absence of Bishop Coxe, visited the parish of the Good Shepherd on Mid-Lent Sunday, and after the morning service confirmed a class of 13 presented by the rector, the Rev. Thos. B. Berry. In the evening of the same day, Bishop Walker visited St. Peter's parish, the Rev. T. F. Marsden, rector, and confirmed a class of 23.

Connecticut

John Williams, D. D., LL.D., Bishop

A meeting of the Woman's Auxiliary of New London Archdeaconry was held in St. James' parish, New London, on Tuesday, March 7th. Holy Communion was celebrated by the rector, assisted by the Rev. Joseph Harper. In the afternoon a business meeting was held and addresses were made by Miss Bush, of Hartford, Miss Jarvis of Brooklyn, Mrs. Gardiner of Japan, and Miss Emery. The Bishop of North Dakota was also present, and spoke of his work in the northwest. At the evening service, the Bishop of the diocese, Bishop Hare of South Dakota, Bishop Leonard of Utah and Nevada, and Bishop Brooke of Oklahoma, made interesting addresses to a large and appreciative congregation.

KENT.—March 7th, a chapter of the Daughters of the King was organized in St. Andrew's parish, the Rev. W. F. Bielby, rector. It is named after Bishop Seabury. President, Mrs. W. F. Bielby; secretary, Miss F. H. Mallory; treasurer, Miss H. W. Knapp; vice-presidents, Mdmes. Lane and Ingersoll. There is a good field for work of this kind in the parish, and it is hoped it may prove a great success.

MONROE.—St. Peter's church, the Rev. Alfred Goldsborough, rector, has recently been thoroughly overhauled. A new roof has been put on, new floors laid, new pews put in, new carpets fitted, new cushions supplied for the seats, new furnace put in the basement, new colors put on the walls, new chairs in the chancel, and by-and-by new windows are to take the place of the old ones.

SALISBURY.—On the 1st day of February, the present rector of St. John's church, the Rev. J. H. George, rector, completed ten years of work in the parish, and on the following Sunday preached a sermon in which he gave a history of the parish for that period: Contributed to Church building improvements, $6,193.22; for the rectory, $308.64; to the parish endowment fund, $6,350; current expenses, $10,419.93; foreign missions, $333.67; domestic missions, $850.23; diocesan missions, $501.21; whole amount given for purposes in the parish, including some sums not specified here, $24,770.72; for purposes outside the parish, $2,208.27; total for all purposes, $26,978.99; baptized: adults, 3, infants, 11; confirmed, 77; married, 18; burials, 128; the communicants now number 122; number of families 84, and of individuals, 270. The Sunday school has shown a very gratifying increase from 6 teachers and 55 scholars in 1882, to 11 teachers and 102 scholars at the present time. The growth has largely been due to the infant class, which numbers about 50 children. There have been held in the parish 1,850 services, an average of nearly four for each week, which average is more than made good by the services held in other places during that time. The 10th anniversary of the present rector's charge of the parish was made the occasion of a presentation of a purse of $135.

BRIDGEPORT.—On Sunday morning, March 11th, Bishop Williams preached and confirmed in St. John's church, a class of 18, making 200 members added to the church this past two years. On the following Sunday, the 19th, the rector, the Rev. W. H. Lewis, announced to the congregation that the church was entirely free from debt. A debt of $19,000 burdened the parish when Dr. Lewis was called to its rectorship two years ago this Easter, and by his persistent efforts, and the help of a legacy of $9,000 from Mrs. Gouling, he has raised the entire amount, much to the surprise of many parishioners. All rejoice that the burden that has been upon the church for so many years has been removed, and that early in June the beautiful building will be consecrated. The parish house that has been built this past year entirely by the rector's efforts, has been blessed with great prosperity, and a great amount of good is being done in that part of the city. The boys' club, sewing class, Sunday school, and Sunday evening services are overflowing in attendance. The coffee house started by the Rev. Mr. Lamb one year ago has been equally successful; 114,809 meals have been served during the year, and 20,707 have been lodged, and man turn from their old haunts to this quiet orderly evening home.

The Living Church

Chicago, April 1, 1893

Rev. C. W. Leffingwell, Editor

THE LORD IS RISEN! This is the Easter greeting of Christian people all over the world, to-day; the happy salutation that has come down from the Day of the Resurrection, when the two disciples who had met the risen Lord on the way to Emmaus, returned to Jerusalem and found the eleven gathered together, and them that were with them, saying: "The Lord is risen indeed, and hath appeared unto Simon."

CONSISTENT with the whole record, from the Annunciation to the Ascension, is the fact that this most astounding event, the Resurrection, should be made known, at first, to a little group of unimportant people, far from the great centres of earthly pomp and power. Truly, God chose the weak things of the world, as men count weakness, to confound the mighty. Human strength and genius had wrought their wonders in the intellectual and political advancement of mankind, but for the reclaiming of lost souls and depraved society, they had been tried and found wanting. The power of God unto salvation was not to depend upon any arm of flesh or wisdom of man.

ONCE, only, in the history of the world, has the astonishing assertion been made: "I am the Resurrection and the Life." Some may have claimed immunity from death, but soon the grave closed over them and they were gone. Impostors have claimed almost every power but that of restoring the dead to life. Death gave them pause. It was too awful, too inexorable, to be trifled with. Yet there is One who has made good His claim to be not only the Light but also the Life of the world—to have power even over death, by bringing back the dead to life, and by rising from the death to which He voluntarily submitted when He bore our sins in His own Body on the tree. All this, and more, is implied in the Easter salutation, "The Lord is Risen!"

A READER sends us a clipping from the New York *Press* of Feb 12th, asking for an explanation. *The Press* reports that recently a married Roman Catholic priest took up his residence in Yonkers, proposing to bring hither his wife and children. This incident, the editor goes on to say, "serves to remind the public that the celibacy of the clergy is not a matter of faith but merely of expediency and discipline in the Roman Church." This may be true, yet "discipline" under the Papacy, especially on this point, is very strict, and we very much doubt the truth of the report above referred to. Rome has relaxed her discipline in some points in order to conciliate and win over congregations from the Eastern Church, but we do not believe that the marriage of any priest in this country would be tolerated. The statement, presumably, is not true.

THE REVELATIONS recently made through the investigation of the "sweat-shop" system by a joint committee of the Illinois Legislature, are startling in the extreme. The starvation wages paid to the victims of the system have been the subject of frequent comment in the public press, and have been fully ventilated in such books as Helen Campbell's "Prisoners of Poverty" and Rev. Mr. Barnes' "White Slaves"—books that have stirred their readers to indignation and a desire to right the matter without exactly knowing how best to do it. The facts stated by these writers are fully corroborated by the testimony given in this recent investigation. Seventy-two buttons to be sewn on in order to earn three cents, and sixty hours' work to be done for seventy-five cents—such are the incentives to honest labor! And the manufacturers claim to be not responsible. "That is no concern of mine," said one superintendent. The clothing is simply turned over to the "sweaters" or contractors, who return it made in the best manner and at the cheapest prices. "If one would not take it at such a price, another would." We fail to discover that the joint committee have taken any action that will remedy this state of things, the proposed bill limiting a day's work for women to eight hours, apparently tending only to lessen the amount it is possible for them to earn by preventing them from trying to make up in time what is lacking in the price paid.

MORE recent developments have revealed another evil connected with the "sweat shop" system, an evil more wide-spread in its dangerous results on the public health. In the majority of cases the work is done in the homes of the women, if homes they can be called, and the presence of a contagious disease in those homes is not counted as a bar to the continuance of the work. As one superintendent said: "We never think of taking precautions against disease. We get so used to the system that we never think of it;" while another testified: "Their sanitary condition is nothing to us, except that the goods must come back unsoiled." More complete indifference to the value of human life it would be hard to find in the face of statements to the effect that in one room "four people were working on cloaks, and every one had the scarlet fever;" while in another case the workers had the outward symptoms of leprosy. "The spare spots in the room not filled by patients and household utensils were devoted to storage for knickerbockers." Miss Emily Wakem, the head of the Visiting Nurses Association, traced some satin-lined and fur-trimmed ladies' cloaks from a hovel infected with black fever to "the best class of retail stores." During the illness of a child with malignant scarlet fever, "the work of making clothing went on as usual, and was not stopped while the child's dead body lay in the room." Under such circumstances the wonder is that a severe epidemic has not ravaged the city. Stringent measures should be adopted at once to guard against such criminal negligence in the future. Who shall say how many lives have already been sacrificed?

THE Rev. Joseph May, a Unitarian minister of Philadelphia, as quoted by *The Churchman*, states that to him it is "temerity almost profane to call Jesus, as the Christ, by the awful name of Deity." Of course, then, to bow down and worship Christ by that awful Name can be to him little less than idolatry, if not indeed the worst kind of idolatry—the worship of a creature instead of the Creator. This would be, we suppose, the natural feeling of a sincere Unitarian. He would think that he was asserting the honor of the Most High by emphatically, and even with horror, disclaiming and rejecting all such worship. He might have much charity for the misguided preachers and votaries of such a religion as that, but to him, as a servant of the one God beside whom there is no other, any affiliation or religious intercourse which would have the appearance of condoning an offence which involves the most fearful affront to the Almighty, must be impossible. To go into the assemblies of those who are engaged in a worship like this, and to take part with them in their religious mysteries without lifting up a stern prophetic voice of warning, would be out of the question. As well expect a Christian to go into the idol temple and "drink the cup of devils" under the pretext of exceeding charity. To be sure, in this era of liberality, there is another way of viewing all this, according to which religion is purely an evolution of human thought. But the thoughts of men are not all alike. One evolves the idea of God as a monad, as simply unity; another prefers to view Him under a trinitarian conception; the pantheistic idea is congenial to one, while another finds that the conditions of his thought force him to believe in a divine Person. But it is recognized that one and all these conceptions have no greater authority than belongs to the minds which produced them. It would be unwarrantable arrogance for any one to assume that the conceptions of his particular mind must be accepted by all the rest. Besides, are we not all brothers? Let us not allow these small matters to separate us. The truth for each man is what "he troweth", but let him not attempt to force it upon others. Rather let us tolerate each other's cults, remembering that we are all seekers after light, all asking, like one of old, "What is truth?" though well aware that there can be no answer binding upon all. And this, to be sure, is liberal Christianity!

The Witness of Easter to the Resurrection

SERMON BY THE REV. JOHN H. EGAR, D. D., ROME, N. Y.

The power of His Resurrection. Phillipians iii: 10.

Easter Day, my brethren, is one evidence of this power. All over the world to-day people are rejoicing in the resurrection of our Lord Jesus Christ. All over the world they meet together to worship the Risen Lord, and to give thanks to God the Father, that "Christ being risen from the dead dieth no more; death hath no more dominion over Him." All over the world they throng the altars of the Church, to obtain the power of Christ's resurrection in their own souls, by partaking of the Blessed Sacrament of His Body and Blood. That Sacrament is the Sacrament of the Crucified, but it is also the Sacrament of the risen Christ. It conveys to the faithful soul not only the atonement of the cross, but also the power of the Resurrection. It conveys the efficacy of His death for pardon; but it conveys also the efficacy of His undying life for renewal and sanctification. On whatever other day of the year we may permit obstacles to bar our attendance upon public worship, we must come to church on Easter Day, to pray and praise, to worship and give thanks, to eat of the bread from heaven, because Easter Day itself is the assurance, the witness, that "Christ is risen from the dead, and become the first fruits of them that slept."

I want you to look at Easter in that light for a moment, simply as a confirmation of our faith in the reality of the resurrection of our Lord Jesus Christ. That confirmation does not rest upon our feelings; it is a distinct testimony to the fact. There are several reasons for our joyous feelings on Easter Day; for one thing Lent is over, and we have all been looking forward to Easter as its joyful consummation. Why does Easter exist, as a day upon which we can have such joyful feelings? Why do we express them upon this particular day with Church services, and flowers, and music, and greetings, and gladness? What made Easter Day? We did not make it ourselves; it has come to us from past generations. Our fathers did not make it; it came to them from their forefathers; and as you go back century after century in the history of the Church and of the world, you find every generation keeping Easter, and receiving Easter from the generation preceding, until you get back to the very first age of Christianity, and to the time of the Apostles themselves. Now in all these ages, and through all these generations, Easter has been kept for one reason, and for one reason only; it is the anniversary and the memorial of the resurrection of our Blessed Lord; it is the continual witness of that one event, of that one fact. It has always been the same. The tradition has never varied. Easter is Easter because on that day our Blessed Lord rose from the dead; it was celebrated from the first, and it was celebrated everywhere for that reason, and for no other. It was the Resurrection that made Easter Day; and so long as Easter Day is celebrated, so long the memory of the Resurrection will remain.

Easter Day, then, confirms the truth of the Bible—of the four Gospels, and the Acts of the Apostles, and the Epistles of St. Paul which mention and narrate the Resurrection. Of course the Bible by itself is sufficient to secure the memory of that great event in the minds of those who carefully read and sincerely believe the Gospel. What is written in a book may be forgotten; it will never be known by people who do not read it; and

we know that the reading of the Bible is by no means a habit among people in general. People do not disbelieve so much as they forget, and sheer ignorance is a great part of the unbelief of to-day. And again there are persons who do read the book, who for one reason or another do not believe what it relates. There is to-day a school of thought which professes not to believe anything miraculous, and which exercises great but perverse ingenuity in endeavoring to account for and explain away everything that is miraculous in the Bible, and yet to retain a kind of moral teaching which it calls the essence of Christianity, and which it proclaims to be the Christianity of the future. Now it is perfectly possible that among denominations which do not have a liturgy, and do not say the Creed, and do not keep Easter, the minister might hold such opinions, and might preach excellent moral and practical sermons year after year—sermons that no one could find fault with as separate discourses—and yet never allude to the resurrection of our Lord, never teach his congregation anything about it, and so do all in his power without his congregation being aware of it, to make them forget the Resurrection, certainly to feel that it had no influence upon their moral and spiritual life; and all the time might take his text from the Bible, and read portions of it in his services, and do all in that way that a minister is supposed to be required to do. How long would a congregation so ministered to, retain a real belief in the resurrection of our Lord Jesus Christ?

Easter Day itself witnesses against such an one in the Church, and protects the people from him. And in the same way, Easter Day protects Holy Scripture from the assaults of unbelievers of all kinds, because it bears independent witness to facts of which Holy Scripture testifies. I want you to understand clearly that Easter Day has been celebrated in the Church from the very beginning of the Church; we have no history of any time when it was not celebrated; we find it in the New Testament, and we find it in every age since the New Testament was written; and always we find it celebrated for the same reason, as the memorial of the Resurrection. That reason has never changed; it has always been the same; it is the same for us to-day that it was for the primitive Christians; it is because at this time of the year, our Lord Jesus Christ rose from the dead.

The connection between Easter Day and the Resurrection, in this respect, is precisely of the same kind as that between the Fourth of July and the Declaration of Independence, or between the twenty-second of February and the birth of General Washington. Is it possible to say to people who observe the twenty-second of February and the Fourth of July, that there never was any General Washington and that there never was any Declaration of Independence? Will it be possible to say, after nineteen centuries of such observance, that General Washington did not exist or that the Declaration of Independence never was signed? Do you not see that the continuous observance of those days would prevent the facts being forgotten; that they will be just as good evidence of it nineteen centuries hence, as they are to-day, if the celebration of them is kept up; and that they are as good evidence to-day as they were the first day they were celebrated? So it is with Easter Day and the Resurrection.

The case, then, as regards Easter Day and the Bible is this: The primitive Christians who celebrated Easter knew why they celebrated it, just as we know why we celebrate the twenty-second of February and the Fourth of July. Now if the Gospels do not give the true account of the event which Easter celebrates, then they must have displaced the true account, they must have expelled the true account, and put a false account in its place. But that is simply impossible. Sometimes you may come across an old custom of which people have forgotten the reason, and then it is possible to give an imaginary reason for it, and for that to gain currency, but in such case the imaginary reason steps into a vacant place. In the case of Easter, there is no vacant place. The true reason was known for the Christian celebration of the Paschal feast; and we are asked to believe that that known true reason was expelled from the minds of men, and that a known false reason was universally accepted in place of it. At least that is what it amounts to, when you bring modern objections to the Scripture narrative face to face with the Church's observance of Easter Day. Do you not see that it was impossible? that Easter confirms Scripture, and that to cease to celebrate it, as some have done, is treason against the Word of God.

But now, here is another safeguard of the faith of the Resurrection. Strong as are the safeguards of the Book and the Festival—of the written Gospel and the Easter celebration—yet the resurrection of our Blessed Lord is so transcendantly important, that the keeping it in memory was committed to a body of living witnesses with the promise of perpetual succession. "Lo, I am with you alway, even to the end of the world." I have said that there are some persons who profess to believe in a kind of Christianity which leaves all the miraculous and supernatural out, and consists only of moral teachings. But that would not be Christianity at all. The very first word of Christianity as a distinct religion was: Christ is risen from the dead, and those who are baptized in His Name and faith shall receive remission of sins, and the gift of the Holy Spirit which the risen Christ has sent forth. That was the burden of St. Peter's sermon on the day of Pentecost, which was the first Christian sermon ever preached. Take that away, and you have no Christianity. But you cannot take it away. Christ has provided against taking it away by making it the function of the ministers of Apostolic Succession to bear witness to it "alway, even unto the end of the world." "The Jesus that God raised up, whereof we are all witnesses," says St. Peter in his Pentecost sermon. And before that, when he counselled an election in the place of the traitor Judas, he declared this to be the special function of the apostolic office: "Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, * * * must one be ordained to be a witness with us of His resurrection." And because that witness is to be borne to all succeeding generations, the apostolic office is continued by the Apostolic Succession in the bishops of the Church, and the ministry ordained by them. It was not to be left to public rumor, to haphazard circulation, to the chance of neglect in a written book; it was committed to an official body of public witnesses, who were to admit into their body those who should bear the same witness to all succeeding generations—"alway unto the end of the world." And in order that they might not vary in their witness, our Blessed Lord Himself promised that the risen Christ would be with them to confirm their witness by His own invisible power through all the ages. "Lo, I am with you alway, even unto the end of the world."

Now, my friends, we have that ministry. We are in the line of Apostolic Succession—the bishops and clergy of the Church; and therefore, when we stand before you on Easter Day, it is our office to proclaim the fact that Christ rose from the dead on the third day after He was crucified. The clergyman of the Church is one in a "great cloud of witnesses" of the resurrection of Jesus Christ. His official acts are prescribed that he may be sure to bear that witness, and he does bear it. The liturgy he uses, the sacraments he celebrates, the creed he recites, leave him no option. He is a living witness to the fact of the Resurrection, because if there had been no Resurrection, there would have been no apostolic ministry. I want you to consider the force of this witness. It brings me, by an event which has happened to myself, into distinct relation with the historic fact. I join hands, as it were, with the bishop who ordained me; the bishop who ordained me, joins hands with the bishops who consecrated him; those bishops with those who consecrated them, and so on, back to the beginning. What was that beginning? It was—it could not be any other than the commission by our Blessed Lord after He had risen from the dead. I stand, then, at one end of a line, at the other end of which is the Risen Christ Himself. I am, therefore, as a clergyman of the Church, a witness of the Resurrection. And at no time between me and the Risen Christ has the witness been any other than it is now. The Creed of the Church never changes.

But that is not all. Every baptized person, every person who partakes of the Blessed Sacrament of the Holy Communion, has a part in the witness. I am speaking now of the external witness to an external fact, apart from all questions of inward Christian experience. The sacraments of the Church are witnesses to the Resurrection which bring it home to the individual Christian. Here we are, members of a community of millions upon millions of baptized people now living upon the earth. Count up the millions upon millions of baptized people of past ages, who have gone to their rest—what an immense company they are! How came we to be members of that community? How came there to be a Church of baptized people at all? The answer, and the only answer is, that which the Gospels and the Acts of the Apostles give: that on the day of Pentecost succeeding the Resurrection, St. Peter preached the Gospel of the Resurrection, and when the people asked him: "What shall we do?" he told them: "Repent and be baptized every one of you for the remission of sins", and that in consequence, three thousand were baptized on that day in the faith of the Risen Christ; and ever since, every one who has been truly and rightly baptized, has been baptized into that faith. So that the fact, my brother or sister, that you yourself have been baptized, brings you in this way into personal contact with the Resurrection, and makes you a witness of it. And so it is with the Holy Communion, and those who partake of it. "Ye do show forth the Lord's death till He come," and if His death, then His Resurrection and Ascension; for He shall so come, the angel said unto the Apostles, in like manner as ye have seen him go into heaven.

This, then, is the apparatus with which the Church is furnished to prevent people forgetting the Resurrection as an objective fact. First, the Apostolic Ministry, constituted for this chief purpose, as the Apostles themselves declared, "to be a witness of the Resurrection." Secondly, the Easter Festival, with its liturgical commemoration, to be the anniversary of the Resurrection. Thirdly, the holy sacraments of Baptism and the Eucharist, connecting by a historic chain which cannot be broken, every single baptized person, every communicant at the Lord's Table, with the Crucifixion and Resurrection of our Lord. And fourthly, the accounts in Holy Scripture. These four witnesses, my friends, and not the one only of the Gospel record, are the assurance to us, that we rejoice to-day in our Blessed Saviour's conquest over death.

But there is another assurance which is the inner life of which these are the outward body, the power of the Resurrection realized in the Christian life and experience of those who are sealed with the sacraments of the Risen Christ. Sure as is the external witness to the historic fact, it is not merely as a past fact that it energizes in our Christian faith. We are ourselves baptized into the body of the Risen Christ: we partake in the Holy Communion, of the Living Bread which came down from heaven, and which is now in heaven. Christ Himself, my friends, imparts His risen life to the souls of His own baptized and faithful ones; and thus we ourselves are made partakers of the power of His Resurrection. That is why the faith of the Resurrection lives in the Church. We are in the realm of the supernatural. Let us then live the Easter-life, the life of the Resurrection, by the power that worketh in us. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Letters to the Editor

THE RIGHT WORD

To the Editor of The Living Church

Shall we not use the word Nominee rather than Candidate for one named before convention or put in nomination at convention for the office of Bishop? The word Candidate seems to imply (and does certainly indicate to many minds) a person seeking the office, while the word Nominee refers to his being named by others for it. F. W. BARTLETT.

Williamstown, Mass.

SOLD, NOT FAILED

To the Editor of The Living Church

In your issue of March 18th you say, in replying very justly to an uninformed criticism by the New Orleans *Picayune*, "Some of the 'livest' papers we have ever had have failed for lack of support. There were the old *Gospel Messenger*, the *American Churchman*, and the *Church Journal*," etc.

Allow me to say in the interest of the truth of history, and as one who knows, that not one of the three named "failed" at all, but were *sold*, one of them for a very large amount, because the owners wanted the money, and thought they were making a good thing of it. They may have found afterwards that they were mistaken. That is another matter. But each of the three was sold and bought as a valuable and income-paying property.

HUGH MILLER THOMPSON.

MISSIONARY BOXES

To the Editor of The Living Church

I, with others, have been much interested in the letters concerning the missionary boxes. Especially is the one written by "S. E." interesting, as it seems to deserve criticism

"S. E." evidently is not a missionary, or else he is more fortunately situated than most missionaries. If he were, he would be careful to say nothing that would discourage the sending of missionary boxes.

He admits that such boxes may "serve in their way, a good purpose," that "they make it possible for work to be done which is of permanent value to the Church." What more could be said in their favor?

We understand that a "minister's salary is not regarded as wages," but while this is so, wherein is the harm in receiving boxes on "personal solicitation?" It is generally supposed that the missionaries, though poor, are honest, and that they would not ask for that which they do not absolutely need. If they did, it would be wrong for them to solicit or to receive. Is not the missionary doing the work of Christ and of His kingdom? A work where it is most needed, and where so few are willing to sacrifice for the cause of the Church? And should his wife and children go hungry and uncomfortably clad because he is too "sensitive" to ask aid of those who are able, willing, and anxious, in this way, to help forward the cause of their Lord? Such a missionary would have more sensitiveness than sense.

"What is the measure of inadequacy?" We answer: Stipend too small to pay bills economically made for the necessaries of life, and to give some home-comforts to the family that sacrifices so much, and to give the missionary's children some educational advantages. "S. E." asks: "Shall a man be obliged to serve as judge in his own case?" We would like to know who is more competent to judge of one's needs than the one who suffers on the account of need. And besides, in many cases, for the missionary to leave his needs to be judged of and supplied by others, would be in effect, death by starvation, of the missionary. For the lot of the missionary sometimes falls where he is only the more popular if he lives in a log cabin and travels on foot, while his wife and children live hard and hungry, as do some of his hungry and hard non-supporters.

"In the matter of distribution," we do not see how there could be a "more reasonable or honorable rule" than by sending these boxes (which are as useful as their value in money from a "Sustentation fund") on "personal solicitation" and "on the plea that the means of living otherwise are inadequate."

Besides, the good ladies, who are the life of mission work "at home," ask each missionary, as the mother the child, to make his needs known that they may have the pleasure of supplying them.

So the missionary only solicits when he is asked to do so; and then only for such necessities that he cannot otherwise obtain. If a more perfect system might be inaugurated, it has not yet been done, and we are obliged to use the present one. We would be glad to have a "Sustentation fund." But if we had, the missionary would be obliged to "serve as judge in his own case," and to make "personal solicitation." As the Bishop of Florida once declared in convention: "We cannot run the diocese without the Woman's Auxiliary!" so may every missionary jurisdiction declare; and without receiving the missionary boxes many stations would be given up, churches closed, and missionaries would be driven to seek parishes or secular employment.

May the good Lord speed the Woman's Auxiliary, and increase the number and value of the missionary boxes.

J. W. BARKER.

Franklin, N. C.

A Joyful Resurrection

BY F. BURGE GRISWOLD

Sweet and comforting reflection!
Pass we from this mortal breath,
"To our joyful resurrection,
Through the grave and gate of death."

Nothing lives except by dying;
Bury thou the simple grain,
Though it seem inertly lying,
It shall spring to life again.

While thou watchest, after sowing,
Possibly with anxious fear,
Blade and leaf, mysterious growing,
Then the full corn, shall appear.

Ah! what bodies bright, celestial,
Glorious with the heavenly sheen,
Out of what was first terrestrial,
In the risen life are seen.

Easter, 1893.

Personal Mention

The Rev. Everard P. Miller, late rector of St. Peter's, Perth Amboy N. J., has settled in Dresden, Germany, for the winter, and is assisting at the American chapel there.

The Rev. L. H. Jackson, assistant of St. Michael's, Trenton, N. J., has accepted a call to St. Andrew's, Yardley, Pa.

The Rev. Chas. E. Snavely has changed his address from Chadron, Neb., to the church of the Holy Cross, Pine Ridge Agency, South Dakota.

The Rev. Geo. F. Degen has become rector of the church of the Advent, Nashville, Tenn., succeeding the Rev. Dr. Gray, lately consecrated Bishop of Southern Florida. His address is 902 Lee ave., Nashville, Tenn.

The Rev. V. Hummel Berghaus has resigned the rectorship of Calvary church, Wilmington, Del., to take effect at Easter, after which date his address will be 119 S. Front st., Harrisburg, Pa.

The Rev. Mr. Fothergill, deacon, has entered upon his duties as rector of the church of the Holy Cross, Perth Amboy, N. J.

The address of the Rev. J. A. Oertel is changed from Vienna, Va, to 620 17th st., N. W., Washington, D.C.

The P. O. address of the Rev. G. W. Dunbar, chaplain U. S. A., will hereafter be Sherman, Idaho.

The Rev. R. D. Nevius, D.D., sails for Chefoo, China, by the SS. "Tacoma" on the 25th March, from Tacoma. Address for four months as above.

To Correspondents

A. B. F.—We do not know Miss Charlotte M. Yonge's address, but a letter addressed care of Macmillan & Co., Bedford st., Strand, London, England, will no doubt reach her.

W. S. M.—SS. Philip and James' being a "red letter" day, takes precedence, as to the service, when it concurs with a Rogation day. *Gloria in Excelsis* and *Te Deum* are "correct" in their place. The Rogation fast should not, however, be disregarded.

E. S. T.—We shall try to answer your question more fully in an editorial. We used the word "organization", not "orders". The Church of England was *reorganized* by Augustine.

Y. P. M.—"Liturgically correct" may not be always rubrically ordered. It is "liturgically correct" for the minister *alone* to say the Lord's Prayer at the beginning of the Eucharistic office; but one of the first rubrics in the Prayer Book says that "the People shall repeat it with him, wheresoever it is used in Divine Service." "Omission is not prohibition." The saying of the *Benedictus qui venit* before the Prayer of Consecration, though not enjoined by rubric, is not, we believe, unlawful. There is at that point a pause in the service, when the priest, as by rubric directed, is ordering the Bread and Wine, and the singing of this verse from the Gospel serves to edification, impressing upon the minds of the worshippers the fact of their nearness to Christ in these solemn mysteries.

WARNING

The man named Chandler, warning of whom was recently published in THE LIVING CHURCH, is still abroad and succeeding splendidly in his deception; he also uses the name Spellman, and it is earnestly hoped that some one may be able to cause his arrest.

BURTON F. WHITE, Sec'y
Chicago Local Council
Brotherhood of St. Andrew.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

BURNELL.—Asleep in Jesus, March 20, 1893, at Kansas City, Mo., Caroline M., wife of Thomas H. Burnell, in the 58th year of her age.

ASHLEY.—Entered into rest, on Palm Sunday, March 26, 1893, at his home in Milwaukee, Wis., the Rev. William Bliss Ashley, D.D., in the 82nd year of his age, after 54 years of active ministry as a priest of the Church.

CANFIELD.—Entered into rest, March 23rd, from the residence of her son-in-law, Henry T. Chace, Chicago, Ann Eliza Canfield, in the 82nd year of her age.

"He that liveth and believeth in Me shall never die."

Appeals

A PRIEST, temporarily incapacitated through sickness and misfortune, asks for aid from the Church. Immediate need prompts this appeal. Address G., care of THE LIVING CHURCH, Chicago.

WILL not every Churchman interested in aggressive work of the Church help us in some way to build a rectory for St. Peter's church, Key West, Fla.? Much good work can be accomplished with the supply of this need. Donations will be thankfully received and acknowledged by the rector, REV. S. KERR.

Two poor families in St. Peter's parish, Key West, Fla., are in great need, one of five children, the other three, unable to attend services or Sunday school from want. Will Christian people help God's poor? Donations can be sent to REV. S. KERR, rector, and thankfully acknowledged.

GETTYSBURG—the "battlefield Mecca" of our common country, to which during the year just closed over 100,000 visitors made patriotic pilgrimage—is, withal, truly missionary ground. The missionary in charge has been, for nearly five years, in a threefold effort, trying to till it and strengthen it, viz, the mission work in the town, besides two very interesting and historic country stations, 10 and 15 miles distant, long neglected and forgotten, but now sought out and added; the completion of the "National Memorial church;" and, thirdly, the establishing and conduct of a school for girls.

The latter is doing an effectual work of influence for the Church; but for four years both missionary and school have had but temporary and shifting shelter. The necessity for better things, caused the venture last April to purchase a home for both under one roof. We need the moderate sum of $300 to complete this purchase of $2,500, and to meet our obligation on the 1st of April (prox).

Surely so good a cause, in a spot where the Church was unknown until long after the "famous battle," and where the native soil is slowly being broken, and still difficult to till for the Church, may, we trust, touch some religiously patriotic hearts to send us an Easter offering to aid us in our earnest and hopeful work.

T. P. EGE, Missionary.

APPEAL FOR BOYS' CLUB

I am in need of articles for a gymnasium for boys' club, and any literature will be very acceptable and greatly appreciated by the Cadets of St. Andrew. Address

REV. WM. J. VANIX,

Huron, S. Dak.

NASHOTAH

I have been told that there are those who think that Nashotah House has become possessed recently of rather a large sum of money, and that therefore they do not see the need of further contributions to her work. The truth is that we have recently received a gift of $25,000 which can be applied only to the endowment fund and cannot be used for current expenses. We still need contributions to the daily bread fund, and we ask our friends to continue sending their offerings. We have upwards of forty persons to care for and provide food for. We also need funds for a new dormitory; we must have the dormitory if we are not to refuse admission to numbers who are applying to us.

WALTER R. GARDNER,
President.

APPEAL FOR ALL SAINTS', SAGINAW, MICH.

About two years ago, All Saints' church, Saginaw, was sold under the sheriff's hammer to liquidate a large indebtedness. The vestry applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bishop, Dr. Babbitt superintended the raising of $2,000; the church was bought in, and a mortgage of $4,000 placed upon it. That mortgage which is now due, is in the hands of a Jewish banker. If the mortgage is not immediately raised, the parish will be extinguished. The building seats 500, is advantageously situated among 30,000 people on its side of the city, with only one other parish there, distant a mile and a half. It has ninety-one communicants, but they are poor and able to pay only current expenses. The parish is an important point for the Church to hold. Urgent appeal is made for immediate contributions, small or large. They may be sent to the Rev. Dr. Dean Richmond Babbitt, rector of St. John's church, Saginaw, or to Robert Hall, treasurer, First National Bank, Saginaw (E. S.) Mich.

The Rev. DEAN RICHMOND BABBITT,
Saginaw, Mich.

BISHOP'S INDORSEMENT

Diocese of MICHIGAN, DETROIT.

I earnestly recommend to the liberality of Church people the appeal of the Rev. Dr. Babbitt for help toward extinguishing the remaining indebtedness of All Saints' church, Saginaw.

THOS. F. DAVIES, Bishop of Michigan.

Jan. 7th, 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

It is particularly requested that the Lenten and Easter offerings of the Sunday schools be remitted promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

A LADY desires position in school or family as piano teacher. Address "K. D.," care of THE LIVING CHURCH.

A PRIEST, married, aged 32 desires a new parish about May 1st. Address PARISH PRIEST, care LIVING CHURCH.

PRIEST, thirty-five years of age, married, earnest worker and preacher, desires new parish. Highest references. Address KAPPA, care LIVING CHURCH.

MR. GEO. F. LEJEUNE, organist of St. John's chapel, Trinity parish, will accept engagements to organize and train surpliced choirs in or near the city. Address 47 Varick st., New York City.

ORGANIST and choirmaster, Churchman, communicant, of great experience in choir work, and thoroughly good church and concert organist, desires re-engagement. Five years in present and same in last position. Reference to present Church authorities. ORGANIST, 5423 Monroe ave., Chicago, Ill.

PRIEST—Twenty-nine years of age, married, good extempore preacher, some years' experience in missionary work, splendid reference, desires work in or about Chicago. Address ALPHA, care of THE LIVING CHURCH.

WANTED immediately, two men, in priest's orders, married preferred, to join the Alaska Mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail early in May, applications should be made without delay. This is a formal call from the Board for volunteers. Address THE REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

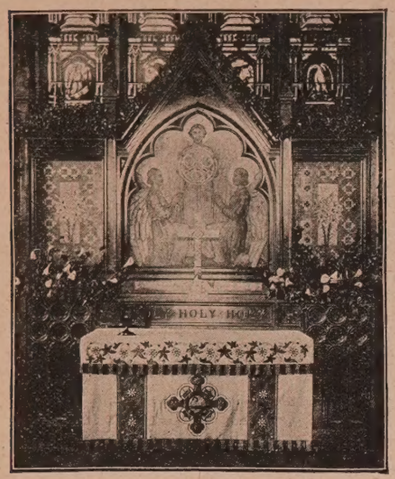
ORGANIST and choir-director at liberty, for New York City or vicinity; vested choir only; experience in two important cathedrals; acknowledged authority as choral conductor and voice-trainer, with best press notices, and testimonials from bishop and prominent English clergy; communicant. To church requiring good man, special advantages offered. DIRECTOR, care of THE LIVING CHURCH, 38 Park Row, New York City.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and heathfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

Wants

WANTED.—A Maryland lady desires the position of companion or the care of a household and children. Best references given and required. Address MISS M., care LIVING CHURCH.



MARBLE ALTARS AND REREDOS

Executed in the finest foreign marbles. Also in stone or granite mosaic panels, in rich color, or sculptures in white marble.

Correspondence solicited.

J. & R. LAMB,
59 Carmine St., New York.

Marbles and Mosaics,

Fonts, Pulpits, Reredos, Pavements, and Wall Decorations, In Marble and in Marble and Venetian Enamel Mosaics.

Burke & Company,

140 Washington Street, Chicago.

Art Workers in Marble and Mosaics

Made and laid in Cork Cathedral the mosaic pavements designed by the eminent architect, the late Wm. Burges. The design of this pavement and figures therein are shown in the catalogue of J. & R. Lamb, New York.

CHRISTIAN ART INSTITUTE
R. Geissler
52 and 54 Lafayette Place New York.
PULPITS IN POLISHED BRASS, MARBLE AND WOOD, ALSO BRASS AND MARBLE COMBINED.
Send for a Circular and mention this Paper

Cassocks, made to measure, from - - - - - - $9.00
Surplices, ready made, - - - 5.00
Colored Stoles, - - - - 4.00
Special Sheet of Embroideries and Vestments.

COX SONS, BUCKLEY & CO.,
Vestment and Embroidery Dept.,
8 East Fifteenth St., New York.

CHARLES SCRIBNER'S SONS' NEW BOOKS.

HENRY VAN DYKE, D.D.

STRAIGHT SERMONS
To Young Men and other Human Beings. 12mo, $1.25.
The keynote of this book is found in the title. It contains ten sermons of singular frankness and force, sweetness and light. They have been tested by practical success in Dr. Van Dyke's work among the colleges. They are addressed not exclusively to young men, but to common humanity.

PROF. LEWIS F. STEARNS, D.D.

PRESENT DAY THEOLOGY
With a Biographical Sketch by DR. GEORGE L. PRENTISS, and Introductory Letter by Prof. G. P. FISHER. 8vo, $2.50.
"There is a need of works which shall present in a clear and orderly manner the doctrines of the Christian system, and the grounds that justify belief in them. This benefit, I am persuaded, the proposed volume will confer."—Prof. G. P. FISHER, D.D.

PROF. G. P. FISHER, D.D.

MANUAL OF NATURAL THEOLOGY
12mo, 75 cents.
"A model of clear and compact statement. It would be difficult to find in anything like the same space so complete an outline of the subject."—*The Examiner*.

PROF. C. A. BRIGGS, D.D.

THE HIGHER CRITICISM OF THE HEXATEUCH. 8vo, $1.75.
"The volume gives in plain language Dr. Briggs' belief. It is written so that almost any intelligent child can understand it. No minister can afford to be ignorant of the subject or of Dr. Briggs' position."—*Christian Inquirer*.
The Defence of Prof. Briggs. Cr. 8vo, paper, 50 cents, *net*.
The Case Against Prof. Briggs. Part II. Cr. 8vo, paper, 50 cents, *net*.

W. G. T. SHEDD, D.D.

CALVINISM, PURE AND MIXED
A Defence of the Westminster Standards. 12mo, $1.00.
"A clear-headed, consistent, and earnest defense of orthodox Presbyterianism. Such a work from such a source will meet with a hearty reception."—*Philadelphia Telegraph*.

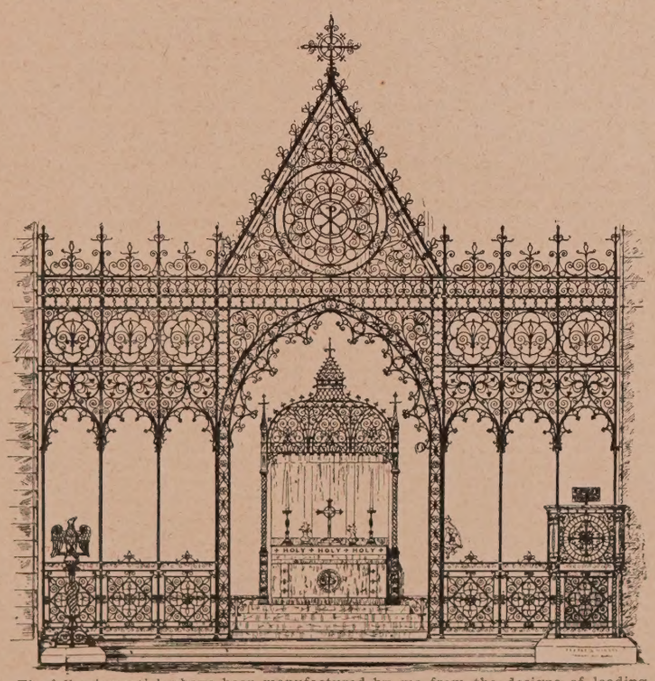
W. R. HUNTINGTON, D.D.

THE PEACE OF THE CHURCH
Second Edition. 12mo, $1.25.
"So gracious, so open-minded and frank, as to make it a painful experience to break off anywhere from the path he is pursuing with so much grace and strength. It is delightful in style and tone, and full of the gospel of sweetness and light."—*The Independent*.

RICHARD S. STORRS, D.D.

BERNARD OF CLAIRVAUX
The Times, the Man, and his Work. 8vo, $2.50.
"A book of magnificent interest. If Dr. Storrs had not been our foremost preacher he would have been our noblest historian. This volume is crowded with points of fascinating interest."—*The Advance*.

CHARLES SCRIBNER'S SONS, 743-745 Broadway, New York.



The following articles have been manufactured by me from the designs of leading Architects and myself:
Rood Screen in St. John's Cathedral, Denver, Colo,
" " " St. Paul's Church. St. Paul, Minn.
" " " Pulpit for Church of the Advent, San Francisco, Cal.
" " " " " Church of the Ascension, Chicago, Ill.
" " " St. Mary's Church, Burlington, N. J.
" " " St. John's Church, Detroit, Mich.
Baldachino and all Rails in All Angels' Church, N. Y.

OSCAR LUETKE,

OSCAR LUETKE

ECCLESIASTICAL BRASS AND IRON WORKS. The only Church Goods Manufacturer in this Country making his OWN WROUGHT IRON AND IRON AND BRASS COMBINED ROOD SCREENS, BALDACHINOS, PULPITS, LECTERNS, ALTAR RAILS, GAS AND ELECTRIC FIXTURES.

When purchasing these articles, you can only obtain the full value of your money by placing your orders DIRECT with the manufacturer, instead of giving them to dealers who have to get these goods out at second hand.

662-668 HUDSON STREET, NEW YORK.
Next Corner from 14th St. and 9th Ave. Elevated Station

HOUGHTON, MIFFLIN & CO.'S

NEW BOOKS.

Tools and the Man.

A book of great importance and interest, discussing Property and Industry under the Christian Law,—including Labor, Competition, Co-operation, and Socialism, by Rev. Dr. WASHINGTON GLADDEN, author of "Applied Christianity," "The Lord's Prayer," and "Who Wrote the Bible." $1.25.

The Story of Malta.

A graphic account of this famous island by MATURIN M. BALLOU, author of "Equatorial America," "Due West," etc., who made a long visit to the island, studied carefully on the spot the many interesting features of its history, and now tells the engaging story. 1.50.

Socialism and the American Spirit.

By NICHOLAS PAINE GILMAN. A fresh and interesting discussion by the author of "Profit-Sharing between Employer and Employee," of phases of socialism not often treated; it may be called "The American Answer to Socialism." Crown 8vo, $1.50.

The Nature and Elements of Poetry.

By E. C. STEDMAN. Crown, 8vo, $1.50.

"The Student will climb towards noble conceptions while he reads it. Take this book as an appendix and a finishing chapter to Mr. Stedman's monumental works on the 'Victorian Poets,' and on 'Poets of America,' and it will show how admirably our critic has accomplished the task he set for himself; the three books stand for the highest and broadest achievement of American literary criticism."—*The Independent*, New York.

The Story of a Child.

A charming story of child life and character, but not written for children, by MARGARET DELAND, author of "John Ward, Preacher," etc. $1.00.

"This is a simple and beautiful story which shows upon every page the rarest of all insight, the insight into a child's mind. It is a delightful book; nobody dies, nobody comes to any serious grief, and somebody does get married."—*London Chronicle.*

A Book of Famous Verse.

A delightful volume, containing a great variety of the best British and American poems. Selected and arranged by AGNES REPPLIER, author of "Books and Men," and "Points of View." 16mo, tastefully bound, full gilt, $1.25; also in Riverside Library for Young People, 75 cents.

Japan:
In History, Folk-Lore, and Art.

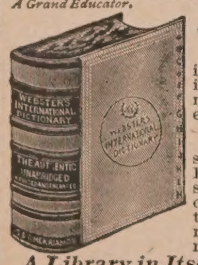
A book full of interesting information for young people about a peculiarly interesting country and people, by WILLIAM ELLIOTT GRIFFIS, D.D., author of "The Mikado's Empire," "The Lily among Thorns," etc. In Riverside Library for Young People. 16mo, 75 cents.

Sold by Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

WEBSTER'S INTERNATIONAL DICTIONARY

Entirely New. Abreast of the Times. A Grand Educator.



Successor of the "Unabridged."

Ten years spent in revising, 100 editors employed, and more than $300,000 expended.

Everybody should own this Dictionary. It answers all questions concerning the history, spelling, pronunciation, and meaning of words.

A Library in Itself. It also gives the often desired information concerning eminent persons; facts concerning the countries, cities, towns, and natural features of the globe; particulars concerning noted fictitious persons and places; translation of foreign quotations, words, and proverbs; etc., etc., etc.

This Work is Invaluable in the household, and to the teacher, scholar, professional man, and self-educator.

Sold by All Booksellers.

G. & C. Merriam Co.
Publishers,
Springfield, Mass.

WEBSTER'S INTERNATIONAL DICTIONARY

☞ Do not buy cheap photographic reprints of ancient editions.

☞ Send for free prospectus.

Book Notices

Round London, Down East and Up West. By Montagu Williams, Q.C. London and New York: Macmillan & Co. Pp. 244. Price, $1.25.

This book affords a glimpse of East London life that can only be furnished by a police magistrate, and a view of life among the upper ten of the West End that only a man familiar with society can give. Delightfully written, with these two excellent qualities, the book is a charming one for an evening's instruction and amusement.

Manual of Natural Theology. By George Park Fisher, D.D., LL.D. New York: Charles Scribner's Sons. Price, 75 cents.

The writer of this notice well remembers a remark made by the professor at the seminary that Paley's "Natural Theology" and "Evidences of Christianity" would have to be rewritten to suit modern demands and combat new objections. In the book before us one of these tasks has been admirably fulfilled. As a text book this little manual possesses in its brevity a clearness of reasoning, a grasp of objections and their answers, and withal a charm of style that makes the perusal of the book a pleasure and the study of its deeper meanings an intellectual feast of good things.

Perfect Freedom. Phillips Brooks' Addresses, with introduction by Rev. JuliusH. Ward Etched portrait by W. H. W. Bicknell. Boston: Chas. E. Brown & Co.

This daintily bound book has been prepared as specially appropriate for an Easter gift. It cotains six of Bishop Brooks' addresses, the titles of which will indicate the line of thought, *viz.:* The Beauty of a Life of Service; Thought and Action: The Duty of the Christian Business Man; True Liberty; The Christ in Whom Christians Believe; Abraham Lincoln. There will be found much of helpful thought and suggestion in them.

Christ in the Centuries, and other Sermons. By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. Series: Preachers of the Age. New York: E P. Dutton & Co. Price $1.25.

A welcome addition to this now well-known and popular series. The head of Mansfield College is one of the best representatives of Non-conformity in England These sermons are strong, and full of robust thought. Yet to a Churchman they lack the completeness and satisfaction of the sacramental teaching. For instance, Dr. Fairbairn's sermons on the Twenty-third Psalm, are beautiful and uplifting, but they do not bring us near to the living Christ as a Churchman with a grasp of the theology of the Incarnation and of the sacramental life, would inevitably do. One cannot fail, however, to derive benefit from these sermons and to be thankful for such men as their author, whose rugged, kindly face appears as a frontispiece.

Early Maryland: Civil, Social, Ecclesiastical. By the Rev. Theodore C. Gambrall, A. M., D. D., author of "Church Life in Colonial Maryland." New York: Thomas Whittaker. 1893. Pp. 240. Price, $1.50.

We find here an honest and refreshing effort to write history by dealing impartially with established facts alone, and in that spirit to present certain studies in the early history of Maryland. Dr. Gambrall remarks at the outset the damage that has been done to Maryland's true history by some of her enthusiastic friends, many of whom have approached the matter in a partisan spirit, as if to fortify a position or defend some claim out of her records. And in matters ecclesiastical this bias has been the most noticeable. Maryland has had her Protestant historians and her Romanist historians. She has also had her infidel, or at any rate agnostic, historians, and great questions have been tossed about, assumptions set up, and assertions made, with reckless effrontery. The present author writes in the understanding that history is to be formed by first determining the facts, viewing them according to their setting in the midst of their own times, and explaining them according to the exigencies that created them. He has penned this interesting history in a most agreeable style, and exhibits at every turn a calmness of survey and caution in deductions which mark the ripe and competent historian.

A pretty Easter remembrance for choir boys is "Chorister Number Thirteen," by Marion Couthouy Smith, published by James Pott & Co. It is a poem in white paper covers, the first page illustrated by Lucy E. Baker.

JAMES POTT & COMPANY,

●——PUBLISHERS,——●

Sunday School Literature and Text Books.

"Bible Lessons for the Christian year."

By the Rev. Walter Gwynne. Edited by the Rt. Rev. W. C. Doane, S. T. D., Bishop of Albany. Twentieth thousand. (First year).

This series is intended to supplement the "Manuals of Christian Doctrine." While different in form, the Bible Lessons follow the same subjects in the Church Catechism each Sunday as the earlier series, so that both books can be used simultaneously in one school without interfering with the general catechising. The "Picture Lessons," which form the Primary or "Infant" grade, are beautifully illustrated. The other grades have finely-drawn maps.

When it is desired, the Lessons of the Junior and Primary grades can be torn apart for separate use every Sunday.

Senior Lessons for Teachers and the Oldest Scholars, net.....25
Junior Lessons, net.....15
Picture Lessons, net.....15

"They are, in my judgment, the best means of instruction ever given to the Church Sunday School."

"They are by far the best that I have seen, and will fill a want that has been very urgent. 1st. They are not cheap and mean. 2nd. They are full and abounding in matter. 3rd. They are admirably well analyzed. 4th. They are copiously supplied with Scripture reference—a *very* important thing."

"We admire the clearness, analytic power and point of the lessons. A deep fund of Scriptural knowledge is set forth in a way most easily adapted for communication to the young. . . . This learned prelate (Bishop Doane) has reason for thankfulness on account of the thoroughness, devotional feeling, and practicality of Mr. Gwynne's productions. . . . We commend them heartily."—*The Churchman*, (New York).

Life Lessons from the Prayer Book.

A manual of instruction for Bible Classes. By Rev. H. Y. Satterlee, D. D., net.....25

"The use of Dr. Satterlee's manual will result in training up sound, intelligent Churchmen."—*Iowa Churchman.*

Series of Religious Knowledge Manuals for Use of Sunday and Day School Teachers.

Prepared by well-known Authors and experienced Teachers.

Practical Work in Sunday-Schools. By Miss Yonge, author of "The Heir of Redcliffe." Net.....25

How to teach the Old Testament. By Rev. W. Benham, Vicar of Marden, Staplehurst. Net.....25

How to Teach the New Testament. By Miss Yonge. Net.....25

How to teach the Catechism. By Rev. E. Daniel, Principal of the National Society's Training College, Battersea. Net.....30

How to Teach the Prayer Book. By Rev. E. Daniel. Net.....30

Catechising on the Catechism.

By James E. Denison, M.A. With a preface by H. P. Liddon, D.D. Second edition. Cloth. Net.....$1.00

The Church Catechism.

With illustrations and simple explanations intended for the younger children of the Church. By Mrs. C. H. Smith. Net.....10

"We predict for this happily conceived infant-class manual a success equal to that of the "Calvary Catechism."—*Bishop Perry.*

"The little work now before us certainly does for the little people of the Church a work never done before."—*Kalenda.*

Manuals of Christian Doctrine.

A new edition. Sales over two hundred thousand copies. By the Rev. Walter Gwynne. Edited by the Rt. Rev. W. C. Doane, S.T.D., Bishop of Albany. Leading features:

1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lessons.
3. There are four grades: Primary, Junior, Middle, and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.
4. Short Scripture Readings and texts, appropriate for each Sunday's lesson.
5. A synopsis of the Old and New Testaments, in Tabular form, for constant reference.
6. Special teaching upon the Holy Catholic Church (treated historically in four lessons), Confirmation, Liturgic Worship, and the History of the Prayer Book.

Published in Four Parts, arranged for the different grades of the Sunday School:

Senior Grade for Older Scholars. Net.....25
Middle Grade. Net.....15
Junior Grade. Net.....10
Primary Grade. Net.....6

What a Christian Ought to Know and Believe.

Or the Church Catechism with Notes, expository and practical, for Sunday Schools and Bible Classes. A book for the times. By the Rev. Andrew Gray, M.A. 8vo, 72 pages. Cloth. Price, net.....60

'The Rev. Andrew Gray, of Boston, has done good service to the cause of sound instruction in positive revealed truth in his valuable work just issued on the Church Catechism. We commend it, and hope that it will be widely circulated."—*George F. Seymour.*

The Christian Faith and the Christian Life.

A Catechism on the Doctrine of the Church. By the Rev. H. R. Nelson. Paper Boards. Net, 20

This is excellent for use in Sunday-school classes by intelligent teachers.

Series of Manuals.

For Church Teachers designed as helps in preparation of Lessons for Sunday-School Classes and Lectures. Uniform binding.

Lessons on the Prayer Book for the use of Sunday-School Teachers and other religious persons. By Rev. A. Cluny Macpherson, M. A. 8vo, thin. Net.....50

Lessons on the Collects. By John Kyle. Cloth boards, 8vo, thin. Net.....50

Lessons on the Church Catechism. By Rev. A. Cluny Macpherson, M.A. Cloth boards, 8vo. Net.....50

Lessons on the Gospels, for Sundays and Holy Days, with critical and explanatory notes. By Laura Soames. Cloth boards, 8vo. Net..60

Notes of Catechisings.

Chiefly Doctrinal and Moral. For the use of Clergy holding Teachers' Meetings, and as a Text Book of Reference for Day and Sunday-School Teachers. Compiled by a London Vicar. With a Preface by the Rev. W. J. Knox-Little, Canon Residentiary of Worcester. Revised and enlarged edition....1.25

THE NEW CHILDREN'S HYMNAL.

Edited by the Rev. J. IRELAND TUCKER, S.T.D.

Edition A. Words and Music, cloth back. Net - - - - - - $0.50
Full cloth, gilt side, red edge. Net, - - - - - - - - - .60
Edition B. Words only, Boards. Net, - - - - - - - - - .20
Cloth, Net, - - - - - - - - - - - - - .25

This work contains 341 hyms set to many new and beautiful copyright tunes by well-known Composers, together with others from the best American and European writers, especially selected for the use of Sunday Schools. Very many beautiful adaptations from the compositions of the best writers—See Hymn 25. "The Palms;" and Hymn 297, "The Lost Chord,"—have been arranged especially for this book.

It has many new and beautiful Processional Hymns which will be useful in churches where such hymns are used before and after service, and is also enriched with a collection of beautiful Litanies. A Choral Service is added for the opening and closing of Schools.

Care has been taken to keep the music within easy range of the voice; a desideratum that will be appreciated by those having charge of the music of Sunday Schools.

114 Fifth Ave., - - - Near 17th St., New York.

A NEW

ALTAR SERVICE

(Conforming to the Standard Prayer Book of 1892, with authorization from the "Custodian of the Standard Prayer Book.")

Containing the Collects, Epistles, and Gospels, with the Order of Holy Communion and other Offices from the Book of Common Prayer; to which is added the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.

This edition of the Altar Service is made from an entirely new set of plates, in Great Primer type, and contains all the corrections to date of errors found in the Prayer Book as presented to the Delegates to the General Convention, and is so arranged that the Prayer of Consecration covers two opposite pages, so that the celebrant does not have to turn a leaf while reading this Prayer.

The book is printed on an extra-superfine paper, with wide margins; and great care has been taken in the binding that the book may lie flat when open for use. It is made for us by

EYRE & SPOTTISWOODE, London,

(THE QUEEN'S PRINTERS),

and is a splendid specimen of the bookmaker's art.

It is supplied in the following styles:

1410 PURPLE PERSIAN MOROCCO, bevelled boards, gilt edge..... $ 6 00

1411 RED PERSIAN MOROCCO, bevelled boards, gilt edge..... 7 50

1420 PURPLE TURKEY MOROCCO. antique, bevelled boards, gold fillet, gilt edge..... 9 00

1421 RED TURKEY MOROCCO, antique bevelled boards, gold fillet, gilt edge, 10 00

The size is 12x8¾ inches

The supply of the above books originally provided for Easter, 1893, is largely oversold, but we have arranged for increased supplies which should be in our store in time for delivery during Easter Week. Advance orders are requested.

—o—

E. & J. B. YOUNG & CO.,
Cooper Union, 4th Ave., New York.

LONGMANS, GREEN, & CO.'S
NEW PUBLICATIONS.

CANON BODY'S NEW BOOK.

THE LIFE OF LOVE.

A Course of Lent Lectures. By the Rev. GEORGE BODY, D.D., Canon Missioner of the Diocese of Durham, etc. 12mo, 250 pages, $1.25. *[Just Ready.*

THE BISHOP PADDOCK LECTURES, 1892.

THE SACRAMENTAL SYSTEM CONSIDERED AS THE EXTENSION OF THE INCARNATION.

By MORGAN DIX, S.T.D., D.C.L., Rector of Trinity Church, New York. Crown 8vo, 260 pages, $1.50.

THE DECALOGUE.

By ELIZABETH WORDSWORTH, Principal of Lady Margaret Hall, Oxford, Author of "Illustrations of the Creed," etc. Crown 8vo, $1.25.

"We have rarely seen a book which is so thoroughly and entirely to our mind. In its pages is an almost perfect combination of spiritual teaching and refined intellectuality. It will certainly do vast good, and we hope it will run through many editions."—*Church Bells.*

Messrs. Longmans & Co. will be happy to send their Catalogue of Theological Works, Lists of Books for Lent and Easter, etc., on application.

LONGMANS, GREEN, & CO.,
15 East 16th Street, - New York.

A PLAIN DE TEUM.

Arranged from Spofforth, Oliver, and others, for Choirs or Congregations. Full harmony; no solo, duet, trio, or repetition. "Just the thing for amatuer choirs." "It fills a long felt want, harmonious, melodious, and without undue elaboration." "I congratulate you on having successfully crystalized so many beautiful gems." Price, 10 cents; 5 copies, 25 cents. CHAS. D. KELLOGG, No 21 University Place, New York City.

Bishop Phillips Brooks.
George William Curtis.

Imperial Panel Photos, on heavy bevel mounts, 14x17. Price, $3.00 each. For sale by

THE F. GUTEKUNST CO., 712 Arch St., Phila.

The Ram's Horn, a non-sectarian religious paper, is about to be put on sale on railroad trains and at news stands. The publishers are also organizing a corps of newsboys to sell the paper on the streets of Chicago. They consider that any method is legitimate in contending against the flood of bad literature everywhere offered for sale. The idea is new, but will take, and should produce good results.

Pamphlets Received

Phillips Brooks. His Character and Teachings. By H. Richard Harris. Thos. Whittaker, New York.

Confirmation. In the Church and in the Bible. By the Rev. Erastus W. Spalding, D. D. Young Churchman Co., Milwaukee, Wis.

Ecclesiastical Relations between the Old Catholics of America and Foreign Churches.

The Tomb at Morn

BY WM. B. CHISHOLM

At the garden tomb we meet Him;
Lo, the rock is rolled away,
Lo, the holy mourners greet Him
As the night dissolves in day!
Oh, the happy Lenten ending; hear the Easter songs ascending
In the morning gray!

Oh, with pomp and jubulation!
Oh, with organ's grandest ring!
O'er the seas, to every nation,
Hail the rising King!
Night is vanished, Death is banished;
Sing, ye ransomed, sing!

See the Easter blooms surrounding
Font, and arch, and rail, at morn,
Timbrels, cymbals, cornets sounding,
Wake the lute, and trump, and horn.
He is risen from His prison
And the day is born!

ANOTHER Easter Day! Again the world is specially reminded of Him who brought life and immortality to light. And again are we made to think of that cardinal fact in history, on which the whole consummated evidence of the world's great hope turns. Hastening back from the empty tomb and the place where she had been accosted by the Risen Lord, Mary cries out to the disciples: "I have seen the Lord." So the hastening ages have been continually repeating what the angel in "dazzling apparel" said to the affrighted disciples: "He is not here, but is risen." The Lord is risen indeed, and every fact in the advancing movement of the kingdom of heaven among men confirms the reality of the truth we believe and the certainty of that which we supremely hope for.—*The Advance* (Congregational).

"THE Speaker's Commentary" gives some striking coincidences about the month Abib: "On the 17th day of Abib the ark rested on Mt. Ararat; on the 17th day of Abib the Israelites passed through the Red Sea; on the 17th day of Abib Christ our Lord rose again from the dead." Abib corresponded with the new moon of April, at which time the first grain ripens in Palestine. While the seventh month of the civil year, it was the first of the ecclesiastical year. It may be difficult to determine whether the above are more than coincidences; if not, then we have this conclusion: that three wonderful deliverances of Almighty God took place at the same date, the deliverance of God's people from the flood; the deliverance of God's people from slavery; and the deliverance of God's people from death and the grave by the resurrection of Christ.—*The Southern Churchman.*

TRIP TO EUROPE.

o—— o

A prominent Rector and his wife would like to form a small party of four or five to accompany them, shortly after Easter, in a ten weeks' travel in England, France, Switzerland, Italy, and Spain. Inclusive terms for the round trip $500. The Rector is thoroughly accustomed to European travel. Highest references given. Address in first instance, Rector, care JAMES POTT & CO., 114 Fifth Ave., New York.

CHOICE LEAFLETS.

Daintily issued leaflets, including Christmas, Easter, and other Religious poems, by Keble, Christina G. Rosetti, Adelaide Anne Proctor, Harriet McEwen Kimball, and others; very desirable to slip into letters, or distribute among friends, or in parishes, and especially comforting to the sorrowing and to invalids. For sale at 30 and 40 cents a dozen, (postage additional). Address, CHURCH ALTAR GUILD, Portsmouth, N. H.

The Cure of Souls.

By Wm. Walter Webb, M.A., B.S. A Manual for the Clergy, based chiefly upon English and Oriental authorities, with preface by the Bishop of Milwaukee. 12mo, cloth, with copious index. Net, $1.50.

James Pott & Co., Publishers, 114 Fifth Ave., New York.

MACMILLAN & CO.'S
NEW BOOKS.

Just Ready. 12mo, Cloth, $1.25.

The World of the Unseen

An Essay on the relation of Higher Space and Things Eternal. By Rev. A. WILLINK, 12mo, Cloth, $1.25.

"His idea is absolutely new, and among those who are interested in the unseen world and the future state, this book is bound to create a profound impression. His theory is a bold and original one, which at first glance seems to be not only impossible but unthinkable, and yet, as it is unfolded, worked out, and followed to its logical conclusion, the difficulties involved seem to vanish, and the first impression after finishing the reading is that here we have a solution of many deep problems that have long puzzled Churchmen and philosophers. The book is one that presents a great thought and is worthy of careful consideration."—*The Living Church.*

The Gospel of Life

Thoughts Introductory to the Study of Christian Doctrine. By BROOKE FOSS WESTCOTT, Bishop of Durham. 12mo, Cloth, $1.75.

Cathedral and University Sermons

By R. W. CHURCH, sometime Dean of St. Paul's and Fellow of Oriel College, Oxford. 12mo, Cloth, $1.75.

"The ministry of every clergyman will be enriched by a thoughtful study of these powerful sermons."—*Churchman.*

Now Ready, Vol. I. of Mr. Bryce's Great Work. New Edition, Thoroughly Revised, price, $1.75.

The American Commonwealth

By the Right Hon. JAMES BRYCE, D.C.L., author of "The Holy Roman Empire;" M.P. for Aberdeen. New, Revised, and Enlarged Edition, with Additional Chapters. In 2 volumes, large 12mo. Third Edition, revised throughout.

Vol. I. *Now Ready.* $1.75.
Vol. II. *In the Press.*

"The book should be known by every American who wishes to understand his own country. . . . It is by far the most able, sincere, candid, and impartial study of the condition of the United States that has ever appeared since De Tocqueville's memorable work."—*Boston Beacon.*

New and Cheaper Edition of the Eversley Edition of CHARLES KINGSLEY'S *Novels. To be Published monthly.*

Now Ready.

Westward Ho!

2 Vols. 16mo. Cloth, gilt, $2.50.

MACMILLAN & CO.,
Publishers, - New York.

AGENTS WANTED FOR OUR NEW BOOK

PHILLIPS BROOKS

THE MAN, THE PREACHER AND THE AUTHOR.

Beautiful memorial volume of AMERICA'S FOREMOST PREACHER so universally loved and mourned,

Introduction by JOSEPH COOK,
And an Estimate by CANON FARRAR.

IT CONTAINS

HIS LIFE AND LABORS. | GEMS FROM HIS OWN SAYINGS. | SPLENDID TRIBUTES TO HIS GREATNESS.

Elegant bindings. Beautifully illustrated. Printed in two colors. An immense demand assured. A good agent wanted in every town. **Exclusive** territory granted. Give references and experience.

JOHN K. HASTINGS, 7 Cornhill, Boston, Mass.
SAMPLE BOOK PREPAID (where we have no agent) $2.50

Music

NEW ANTHEMS FOR EASTER.

o—— Published By ——o

NOVELLO, EWER & CO.,
21 East 17th Street, N. Y.

JUST PUBLISHED.

"As it began to Dawn." By MILES B. FOSTER. 5 cents.

"The Lord is Risen." By GEORGE M. GARRETT. 15 cents.

Also in preparation a new Easter Anthem by SIR ARTHUR SULLIVAN.

Also other Anthems by the best-known English and American Composers, over 100 numbers, and Hymns and Carols for Easter, from 5 cents up. List free on application. Please send for sample copies.

MUSIC FOR MANY.

VOICES OF SPRING. A service of Song and Recitation, for **Children's Day.** Price 5 cents. **ALBUM OF SONGS.** Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. **FOLIO OF HOME SONGS.** A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. **ARCHER'S SECOND ORGAN BOOK.** New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. **ORGAN MOSAICS No. 2.** Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. **GARNERED GEMS,** by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. **COLUMBUS,** a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. **THE MUSICAL VISITOR** supplies all reasonable demands for music for the choir and for organists. Price $1.50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

Any of the above named books will be sent post-paid to any address, on receipt of marked price.

—PUBLISHED BY—

THE JOHN CHURCH CO.,
CINCINNATI, • • NEW YORK, • • CHICAGO

WHY NOT AND WHY

By Rev. WILLIAM DUDLEY POWERS. D. Appleton & Co., Publishers. *Price*, 50c. For sale by A. C. McClurg & Co., and generally. A handbook of popular theological contrasts. "A straightforward, forcible argument, pro and con."

EVERY "HOME-BODY"
as well as every other body should read the
LADIES' HOME JOURNAL

The Dawn of Easter

BY ISABEL G. EATON

"Our Lord is waiting!" whispered Gabriel,
"The shadow passeth by,
Hark! all the upper world sings Gloria!
Earth trembles with the echo faint and far
That chills the eastern sky.
Come, let us hasten thitherward, and tell
The saints who vigil keep with prayer and sigh,
The Christ no more shall die!"

"The Marys watch and weep," sighed Uriel.
Then down the milky stair
Of whirling suns and crested worlds of snow,
Shod with the swiftness of sweet faith they go,
Weaving a garment fair—
Of Ostera's mantle—as the Eddas tell—
Sprinkled with pearls of morning, light as air,
Meet for a king to wear.

"'Tis for the Crucified," saith Raphael.
"The saints still watch and pray,
The Resurrection robe awaits the King,
Who openeth the gates of death to bring
To earth its Easter Day!"
Swift as the music of a sanctus bell
Their voices pierce the misty twilight ray,
The twilight cold and gray.

"The cross still stands on Calvary's hill," all cry,
With awe-struck pity riven.
"The Son of Man but yesterday was slain,
Shall lauds and glorias rise from earth again,
Or sound through circles seven?
Can Love Supreme pass all unheeding by,
When God incarnate with His blood has given
A fairer grace than heaven?"

Lo! in the radiant morning angels three
Roll sealed stone away.
Out from the shadow of the cross the King
In beauty comes—a victor triumphing
With joy no man can stay.
A glory that shall shine eternally—
A Light for which both saint and prophet pray
Has dawned this Easter Day!

The recent decease of M. Hyppolite Adolphe Taine, in Paris, closes the career of the most illustrious of French literati since Guizot. It would be unjust and false were any comparison to be instituted between Taine and Renan, for example, who, as leader of the disintegrating romances, has largely dominated the thought and admiration of unbelieving and agnostic Frenchmen for a long generation. Taine has a widely differing and yet, possibly, a larger public with whom he has enjoyed a long-established and privileged relation, since he has neither antagonized historical Christianity, nor discredited its esoteric verities. His method is from the outset constructive, and this is the characteristic of all true criticism. While neither accepting nor approving the rationalistic philosophy which he has borrowed from Herbert Spencer, and Mills, it must be conceded that he has uniformly sought to discern and identify truth and fact free from all entanglements of conventionalism and parasitic traditions, and should be classed with the Protestant rather than the iconoclastic culture of his day. His conclusions, therefore, on the whole, bear the mintage of final and honestly-established values, and his numerous and important productions covering many widely contrasted fields of knowledge and inquiry, are likely to hold a high place in the scholarship of the future.

Taine's productions began to reach American readers and in excellent translations, more than forty years ago. For us the most important of all, is his "History of English Literature," the most learned and philosophical treatise of the kind in this language. It finds a familiar parallel in Ticknor's "History of Spanish Literature," in which the learning and industry of the New England scholar supplied a desideratum hitherto not to be found in Spanish authorship. The critical scholar may not always follow the reasoning or accept the results of Taine, as he determines the generative influences underlying that grand literature of England so long anticipating and hopelessly excelling all other European literatures; but he is very unwise and short-sighted who does not confess himself a diligent and grateful student of the French master. As a student and writer on the national schools of European art, Taine stands confessedly without a peer. He has brought to bear his splendid apparatus of historic and sociologic analysis, in support of sound æsthetic conclusions, and they are generally entitled to an almost unquestioning acceptance. Unhappily his trenchant disposal of conventionalisms and the debilitated mannerisms and traditions of moribund "schools," are sometimes mistaken by superficial readers for profane and even sacrilegious violence. But it will always be found that Taine has been the evangelist and advocate of a profoundly religious and unsophisticated art. If the voluptuous impieties of the Renaissance paganism have been exposed in the later art of the Middle Ages, his detection of them must be set down in vindication of the purity and spiritual beauty of the earlier Christian art.

The student of the fine arts, whose æsthetic perceptions have not been duly instructed, in his quest through European galleries will be lost in a world of illusions and fantasy; and for such, a thoughtful reading of Taine's art studies in Italy, Rome, Naples, Florence, Venice (two volumes), his tour through the Pyrenees, with his Lectures on Art, first and second series, are altogether invaluable as a preliminary education. Such a student will be able to see truly, and for himself. The lewdness and sensuality of the degenerate eclecticism and paganism of the 17th century, and part of the 16th, will not beguile him, nor be mistaken for the devotion and ecstasy of the Umbrians and earlier Florentines, or of the Van Eycks, Matsys, and Albert Durers. Almost alone of all critics, Taine traces the art of a period or people directly to its mainsprings in social and religious life, teaching us how the one explains and accounts for the other. As are a people or period, so in all spiritual and moral qualities are their arts. And the arts, on the other hand, reflect the life and faith from which they had their outgrowth. In his last and most formidable work, in three volumes, "The French Revolution," he concentrated his philosophic system, with the tremendous forces of its irresistible analysis, upon the story, person, and traditions of the First Napoleon, until the frightful chimera which had fastened upon the vitals of French nationality and had long threatened its destruction, disappeared altogether like the fumes and smoke of a magician's incantations. Taine truly exterminated forever the incubus of Napoleonism. These wonderful productions of his will count among the most precious literary treasures of the 19th century.

The English "sermon factory" is once more before the public, and its output of merchantable wares duly placarded for the market. We might content our souls were the discreditable traffic confined to the other side of the Atlantic, and find comfort in the assurance that our Anglican brethren are quite able to manage their own casualities. But the mischievous thing seems to have eluded the scrutiny of censor and "customs," and made its appeal to the American market. This time we hear from "the London concern" in Philadelphia, where it has set up its unsavory business, and whence it issues its appeal to such clergy as are sufficiently unfortunate, indolent, or unscrupulous, to avail themselves of its shameful merchandise. Doubtless there are such, or there would have been no Philadelphia concern to cater for them. Presumably the merchantable output is the manufacture of certain shady, disreputable preachers, who, finding all the pulpits shut against them, and unschooled for the ordinary avocations of a secular life, surrender their pens and craft to these clerical "sweating shops," where sermons are duly turned out warranted "plain, practical, earnest, spiritual, and twenty minutes," or dexterously guaged to the demands of special localities, or the neatly diversified types and stripes of "Churchmanship." Both concerns, the London and Philadelphia, pledge their patrons that all transactions will be "confidential," and that no two preachers in any city shall possess the same sermon. Most likely such precautions are altogether gratuitous, for no one should be stupid enough to suppose for a moment, that one of these sermons can be told from another, or that they are distinguished by any specific or theologic differences. Doubtless any one of them would "do" for months, only shifting the text for each fresh delivery. While the English factory guarantees that in no case will copies of the same discourse be sold to places less than 25 miles apart, the Philadelphia huckster might spread wider distances between his purchasers, and make it a minimum of 500 miles, or more, so that the scheme might cover the country from Portland, Maine, to Portland, Oregon, and from Savannah to San Francisco, without fear of detection.

Seriously, the preparation of a sermon once, twice, or even thrice, a week is become a perplexed problem under the new and constantly multiplying activities and organizations that grow out of modern parish life. What priest, alone and unhelped, is sufficient for these things, or is equal to the protracted and incessant strain? Incumbents of rich parishes, reinforced by an ample staff of assistants, do not appeal to our consideration. But the lone priest, full of zeal, eager for good works, with parish "calls"—not for the sick and suffering alone, but for exacting well people who insist upon a generous quota of social amenities from the rector,—with one or two "guilds", brotherhoods, mothers' meetings, clubs, and the like, for every day or evening in the week—such a priest appeals to our heartiest sympathy and commiseration.

It seems inevitable that as liturgics and Catholic activities go up, must pulpit ministrations go down in quality, inspiration, and effectiveness. Very few gifted, richly-furnished souls are voluble or glib of speech, or able to turn on an indefinite series of strong discourses without careful preliminary thought, meditation, and study. Fluency and depth are rarely found in conjunction. So preaching is gradually dropping astern, and "High Service" or "Musical Vespers" comes to supplant the evangelist and the pulpit. Not infrequently the pulpit has literally disappeared altogether, or is relegated to a movable book-rest, to be taken away after the discourse. This reminds us unhappily of the Roman churches where the pulpit is apt to be literally a "makeshift", rolled out from its corner for the preacher, to be rolled back again out of sight when he has finished. But our congregations are not ready to give up the pulpit, and there remains at least a traditional conviction that a sermon is an indispensable part of public worship, at least on the Lord's Day. And no priest or layman who is instructed on the actual conditions of life, social and religious, will question or discredit this conviction. The Gospel yet needs to be preached, and more earnestly and persistently than ever, not only to the world lying in ever-deepening wickedness and unbelief, but in our own churches and in every one of them, for the latter-day apostasy of faith and life have gained foothold even in the Lord's house and among the Lord's people. Musical services and high ornate Celebrations do not fulfill the evangelistic command and mission. The living prophet-preacher must go before the priest, and the burden and urgency of his office are greater than ever.

Possibly the Church is indebted to the ritualistic movement for extempore preaching. In the cultus of the religious brotherhood-life we can readily understand the growth and signal value of the extempore method. For in the clergy house there are many priests, and there are orderly ways for the culture of that meditative life which is indispensaole for the extempore preacher, for the development of personal ardor, enthusiasm, and in a deeper and richer soil than ordinary parochial life affords. But the poorest kind of preaching is poor extempore preaching, and the apparent superficial ease of its methods is apt to tempt weak, self-satisfied men into a neglect of those severe austerities of heart, thought, and life indispensable to the growth and completeness of the true extempore preacher. The trouble lies in confounding extempore preaching with extempore thinking, and leaving altogether out of the account that prevailing spirituality of mood and living which give unction and power to the true preacher. Who can tell which is the greater scandal, the Philadelphia counterfeit-sermon or the flippant, superficial harangue of the self-sufficient chatter-box who presumes upon the forbearance of the people and the excitement of a public occasion? Both cost little or next to nothing, and are alike worthless if not positively harmful.

We have received a group of seven Easter carols, the words by the Rev. Charles D. Andrews, and the music by J. Lewis Brown, of St. Paul, Minn., both churchly, thoroughly seasonable, and reaching higher lines of reverent beauty than we look for in most American carols. Words and music are memorable and singable, and we have pleasure in commending them heartily. They appear in *The Choir Journal*, published by Wm. E. Ashmall & Co., Arlington, N. J. Mr. Kristian Nilsson, organist and choirmaster, 344 Milwaukee ave., Chicago, has sent us very interesting and highly artistic anthem-settings of Psalms c, cxxxvii, and cxliii, giving the Swedish version and an English translation therefrom in connection with the music which is clearly Scandinavian in its suggestion, but exceedingly faithful to the spirit of the text, and possesses a strange and fascinating quality. It is also learned and thoroughly artistic, and such an acquisition to our own Anglican art cannot but prove refreshing and invigorating.

O Happy Easter Day!

BY MARTHA A. KIDDER

O happy Easter Day!
The stone is rolled away;
The Saviour lives, who died to set us free!
From earth's remotest bound
Rings out the joyous sound,
The song of triumph and of victory!

O happy Easter Day!
At Jesus' feet we lay
Our fondest hope, the treasures of our love.
In majesty adored,
O make us Thine, dear Lord!
And set our hearts on holy things above.

O happy Easter Day!
Now teach our souls to say
The words our lips so gladly would repeat.
Till peace through all the year
Shall calm each anxious fear,
And love at last shall make our lives complete.

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(*Copyright, 1893*)

CHAPTER XIII.

Not death, but life; not silence, but the strings
Of angel harps; no deep cold sea, but springs
Of living water; no dim, wearied sight,
Nor time, nor tear-mist, but the joy of light;
Not sleep, but rest, that happy service brings.

"I shan't! I shan't! I shan't! I tell you, I shan't! And when I say it, I mean it; and you know that, too. So, hush! hush! Hush, I tell you!"

These were the soft, musical sounds that greeted Mysie's ears, as she was dressing in her own little room to go to the County Fair. It proceeded from the room above, which was occupied by Mrs. Tucker and her little darling. In the two weeks that had passed since the old lady had come to Percosset, these shrieking scenes had become a daily occurrence. At first, Mysie had joined the hue and cry, denouncing the little child and declaring her to be absolutely possessed of the Evil One. But as time went on, she began to realize the fault lay more with Mrs. Tucker and her mode of—what she called—conquering the child. Darling, whom Mysie soon found out really possessed the Christian name of Patience, was naturally very nervous, and her grandmother's constant nagging at her, even at her play, wore on the child. She was so much more clever than Mrs. Tucker, that she mentally made fun of the old woman, instead of respecting her. The child's overstrained nerves, unchecked by love or proper discipline, almost made a maniac of her.

As Mysie was opening the gate, to pass from the little garden, Patience ran breathlessly after her, saying, very pleadingly: "Oh! Miss Mysie, grandmother says, if you will take me, I can go to the Fair, too. Please do. It's so lonely when you're gone."

As Mysie gave her consent, and the two walked along the pleasant country road, she said: "Patience, what were you screaming about? Was it about going to the Fair with me?"

"No, Miss Mysie," the child said meekly, "it was only because I did'nt want to put on my pink dress. Every one of my dresses are torn, and grandmamma hasn't had time to mend them. So there wasn't any other to put on. Then she said I could go with you, if I'd stop screaming. But I'm sorry you heard me."

Mysie tried to show the little girl that there was a higher reason for doing right. The girl listened very quietly, but said, quite unconvinced: "Oh! Miss Mysie, it's very easy for you to talk about it. If you were me, and lived with grandmother, you really could not be good. I wish I lived with you, always."

As they neared the Fair-ground, Follet joined them.

"Well, Miss Mousie, I've come all this way jes' ter speak with ye. Fer the fact's jes' this, I've got somethin' ter say. Why! that feller over ter Madison, Dr. Hall, says, sure 'nough, yer par got kilt jest abeout the time ye reckoned he did. An' he sent ye them papers along; and they'll tell yer where ye's ter write, an' all ye's wants ter know."

There was a great crush and crowd at the entrance to the Fair-ground, and Mysie, with her two companions, had to step back on the grass to let some carriages pass. As she did so, a face for one moment looked at her. Only for one moment, and then it was gone, and with it, all the color went from Mysie's cheeks.

"Oh! what is the matter?" cried Patience. "Are you ill, Miss Mysie? Do you feel faint?"

"No, no, Patience. It was very foolish; I must be mistaken. I fancied I saw my sister in that carriage that passed. It is so many years, I could hardly hope to know her." Though she changed the subject at once, the color did not come back into her cheeks, and, somehow, poultry, patchwork bed-quilts, even the prices of flowers, had lost all interest; and Mysie was glad to have the excuse of Patience getting tired, to start home early. On the road, they were overtaken by old Dr. Smith and his gig. He stopped, and commented on the improvement Mysie had made in the school; then offered to drive her home, remarking, he was going home to rest, for he had been up the night before at Shrewstown, with his cousin's child, who was still lying at the point of death with diphtheria. Mysie was longing for a quiet time, so she gladly accepted the invitation for Patience, and remarked to herself, as she walked quietly along the country road, that Dr. Smith certainly did look quite tired out. When Mysie opened school the next morning, the feeling that something was going to happen pervaded every nook and corner of the room. She could not help starting at every sound, expecting to see some one, she did not know whom. Everything dragged wearily, but at last the children had filed out, and she followed them. How heavy the air seemed. The foliage made the landscape glorious. The sun shone through the grey mist, dark and red, as though it, too, were trying to put on autumn dress. As Mysie leaned against the low fence, she said to herself, half aloud: "The fall is only the death of the summer; and I suppose that is why it must be both beautiful and sad. One can't help caring and feeling just the way Nature looks. I sometimes fancy it is one way God has of speaking to us. He must have something sad, something to say very tenderly to-night."

"*Au revoir.* Your soul is drinking in the beauties of Nature, I see. A change of some kind would sure be needed after the prodidious strain the brain has been undergoing in that building these fools calls a school, and would make into a brain manngerfacter. But keep at the apples, Misses Mysie, eat 'em faithful. They'll save ye, so that ye shan't be struck down, jest in the prime of yer manhood, like that old quack, Dr. Smith."

"Why, what is the matter with him?" Mysie asked.

DORFLINGER'S AMERICAN CUT GLASS
Is shown in every requisite for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label.
C. Dorflinger and Sons, New York.

DR. PRICE'S
Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

Mrs. Cooper seated herself beside her on the fence: "The matter, child? Well, I never. You been dreamin' to-day? Why, haven't you heard, really? Why, do tell! Why, Dr. Smith he took terrible bad last night, when he come from the Fair, and this mornin' Dr. Hall traversed over from Madison, and 'cordin' to his dicrushon, it's the ligerment dipthery; and they won't let no one go near his residence. You see, he went to Shrewstown, and caught it from some of his relations. I s'pose we'll all take it and die 'fore long."

With this comforting assertion, Mrs. Cooper wended her way homeward, and Mysie walked across the fields towards Mrs. Jenkins' cottage. She did hope Dr. Smith would get better. He had been so very kind to her. Only that morning she had written her letters to Washington, but now she had even forgotten their existence. She knew well the horrors of that fearfully contagious and malignant disease; and, as she remembered the number of people that Dr. Smith had been thrown with yesterday at the Fair, and how Patience had driven home beside him, she shrank with fear at the idea of what might come of it all.

Dr. Smith's hired girl was taken ill that night, and the next morning Patience, and when Mysie thought of how she had been playing with the other children only twelve hours before, sitting in the same school room, joining in the same lessons, till about two o'clock when she had complained of a headache and Mysie had sent her home, she knew there would yet be victims among her little flock of pupils, and she was not mistaken. Dr. Hall ordered the school closed and every precaution used. It seemed to him as if Percosset had been arranged and built for just such an epidemic. The land lay low, and in many places was covered with swamps. The place was too small to have any method or system of draining, and so the disease spread like wildfire.

Mysie was sitting by little Patience, trying to encourage the poor little sufferer, and it was drawing near midnight, when, on the still night air, there resounded the "clang, clang" of a bell. Patience started up in bed and Mysie sprang from her chair. Then she remembered Mrs. Cooper's warning that when she wanted anything she would ring, and looking out of the window, she could see Mrs. Cooper's face, gaunt and pale in the moonlight, with her gray hair hanging loose about her, and she fancied that, even at this distance, the hand, which still rang the bell, was thin and wasted.

When she saw Mysie, she waved for her to come; and when she went, she found the poor old woman had been lying ill and suffering for hours, but would not call for help until she thought she was dying. And though Dr. Hall soon came and Mysie had applied every remedy she knew of, just as day dawned poor old Peg Cooper, with a tired, weary groan, closed her eyes and was beyond the reach of teasing boys and beyond the reach of those she fancied she was so superior to.

When the Percosset people woke to their daily avocations and found that a victim had really died, there was great excitement and consternation. But old Peg Cooper's death was not even to be a seven hours' wonder, for long before the sun had reached the meridian, the Swedish mother and her baby lay dead. Dr. Smith had made his last professional call there before his illness. The foul air from the swamps fed the disease till it had outgrown its original proportions, and it raged like a hideous monster, and before night three of the Swedish motherless children were suffering the agonies of the dreadful disease, as also five new cases.

Just at sunset Dr. Hall came in to see Patience, who, now that she was ill, by no means lived up to her name, and who would only even pretend to behave herself when Mysie was by her. At first she did not seem to have taken the disease in its worst form, but she had no constitution, no power to rally. Each time she would seem a little better she was sure to be much worse a few hours after. As the doctor turned to leave the room, he said: "May I see you one moment, Miss Mysie?"

When they were in the hall together he

The best builders use only the best materials—lumber, brick, lime, cement, sand—whatever goes into the construction of a building; they employ only the best workmen and pay the best wages; they get better prices for their work than their less careful competitors, and always get the best contracts; they paint their work with

Strictly Pure White Lead

manufactured by the "Old Dutch" process of slow corrosion, and with one of the following standard brands:

"ARMSTRONG & McKELVY" (Pittsb'gh)
"BEYMER-BAUMAN" (Pittsburgh)
"DAVIS-CHAMBERS" (Pittsburgh)
"FAHNESTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"ANCHOR" (Cincinnati)
"ECKSTEIN" (Cincinnati)
"KENTUCKY" (Louisville)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"COLLIER" (St. Louis)
"RED SEAL" (St. Louis)

For colors they use the National Lead Company's Pure White Lead Tinting Colors. These colors are sold in small cans, each being sufficient to tint twenty-five pounds of Strictly Pure White Lead the desired shade.

These brands of Strictly Pure White Lead, and National Lead Co.'s Tinting Colors, are for sale by the most reliable dealers in paints everywhere.

If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
1 Broadway, New York.

Chicago Branch,
State and Fifteenth Streets.

stood looking at her in a critical way before he spoke. Her dark hair had become loosened and fell in tiny curls about her neck and shoulders. Her figure was so slender and girlish, and the blue eyes that looked up at him were so full of childlike simplicity and trust, that he could not help doubting the wisdom of his own judgment, which had made him, in his desperate need, select her as his assistant. But it was too late now, and she was saying, "Is there anything you wish me to do, Dr. Hall?"

"Yes, there certainly is, Miss Mysie. I have got to have a woman's help, and you are the only woman in this place who has head enough to do what I require. Half these people have not the means or the ability to take proper care of themselves, and there must be a sort of hospital or headquarters. I have not thought of a house yet. The person to take charge is the first consideration. I'm sure I could get some stranger from the city to come down, though I had rather have some one whom the people know and trust. You could do a great deal more with them than any stranger. I should like to have you take charge, though I can offer you no earthly reward. I have telegraphed to New York for my cousin who is a physician. Shall I telegraph for more help, or do you feel willing to give yourself—your life, it may be, you know?"

Mysie never hesitated for one second. Her romantic nature rejoiced at the idea of being able to do something, and, together with a warm heart and a conscientious sense of her duty, enabled Mysie to took up fearlessly into Dr. Hall's face and say: "Yes, Dr. Hall, I am quite ready to do all I can. I am perfectly free. There is no one in the wide world who has a claim of any kind upon me," she said, pathetically.

But in one moment, forgetting herself, she added: "Could you not take Mrs. Cooper's house?"

There were many hands to help, and by the time the poor old woman was laid in her lonely grave, which was less than twenty-four hours from the time she had rung the bell that had proved to be her funeral knell, her house had been converted into a respectable little hospital, the unnecessary furniture removed and replaced by cots and small beds, and Mysie installed as chief nurse.

Already four patients, who were all children, had been carried in, and her hands were quite full. She was noiselessly moving from one to the other when Dr. Hall came hurriedly in and laid something in the nearest bed. As Mysie hurried toward him, he said: "There was a most outrageous scene going on. The child would have succumbed in five minutes, so I carried her off. Can't say how much damage has been done as it is. Pretty risky thing to make a change when she is in this condition, but that old woman would kill any child; she hasn't the sense of a goose!"

(*To be continued*)

Lanfranc

XIV.—EARLY CHURCH HISTORY

BY K. F. J.

We have now come to one of the greatest epochs in English history—the Norman Conquest. Such stirring times always make great men, or, what is probably more true, the great men influence the events. "There were giants in those days," a giant on the blood-bought throne of England, and no lesser one in the chair of St. Augustine. The fullness of time had come, the nation and the Church were at the lowest ebb. A weak king faithless to his country and the best interests of his people; a primate who, if we can trust the testimony of an almost over-powering majority of historians, cared more for gold than for the Gospel; the clergy and the monastic orders for the most part, ignorant and vicious, with little regard for law or discipline, the nobles selfish and turbulent, the common people, disheartened by their sufferings through many years of Danish incursions, fast degenerating into cowards and traitors—such is the picture of England, when William planned his conquest of the land, and Lanfranc dreamed of the reformation and exaltation of the national Church.

Such was the general condition of the land, but there were still heroes and saints among her children: a Harold who too late tried to retrieve the errors of his predecessor and died fighting for the liberties which his subjects were too weak to defend, a Wulfstan, who, unlearned and simple, upheld the purity and discipline of the Church among his little flock, and here and there, other brave hearts who sacrificed their all for Church and country, but were not numerous nor strong enough to stem the overwhelming tide of the foreign conquerors.

Why was it for England's Church that such a man as Lanfranc was in her primal see. To his calm judgment, unflinching courage, and high principle, she owed then and still owes more perhaps than to any other man who has been enthroned at Canterbury. As Palgrave justly remarks: "The crozier of Lanfranc handed down by Anselm and Becket to Hubert and Langton did more for Magna Charta than the sword." Though an Italian, he guarded the liberties of the English Church as jealously as if he had been born within her fold, saying to Pope Gregory the Great: "Thus far shalt thou come, and no farther." It was Lanfranc who first raised the English Church to her true position in the nation, and held before her the ideal to which she might attain through succeeding ages.

This great man was born in Pavia, about the year 1005. His family held a high social position, but he seems to have cared little for the luxuries of life, and early devoted himself to study. He was educated for the law, which he practiced in his native city for a time, with great success. Orderieus Vitalis says of him: "The youthful orator when pleading a cause, frequently triumphed over his veteran opponents, and by a torrent of eloquence won the prize from men long in the habit of eloquent speaking. At a ripe age, his opinions were given with so much wisdom that learned doctors, judges, and prelates of the city readily adopted them." His knowledge of Greek was especially remarkable, for this was a language little studied in Northern Italy, though on the southern coast, the cities which had originally been Greek colonies, still kept up a knowledge of the mother tongue and literature as a loving memory.

Lanfranc's reason for quitting his native land where his brilliant talents were so appreciated, and where ever-increasing honors were showered upon him, is a matter for conjecture. Dean Hook suggests two possible causes: either that political reasons had driven him from his country, or that the desire to kindle the torch of learning among the Normans who cared little for intellectual pursuits, may have inspired him with the zeal of a missionary in their behalf. However that may have been, we find him in 1039, at the head of a school in Arranches. Here he remained for about five years teaching the pupils who flocked to him from all parts, and for a short time he made Arranches the intellectual centre of the North. There seems to have been but one opinion of his great talents, and his biographer says: "To understand the admirable genius and erudition of Lanfranc, one ought to be an Herodian in grammar, an Aristotle in dialectics, a Tully in rhetoric, an Augustine and Jerome and other expositors of the law and grace in the Sacred Scriptures." The last part of this eulogy does not bear upon his instructions at Arranches, for at that time his religious feelings had not been awakened, and he was simply the intellectual man of this world, with little thought of another.

His conversion was a very sudden one, though none the less sincere for that. In a moment the emptiness of his life and the awful risk to which his soul was exposed flashed across his mind. He resolved instantly to quite the scene of his labors and the adulations of the world, and bury himself in some monastery so secluded that the fame of his learning had not penetrated to it. Without giving notice to his pupils, he started on his journey, trusting to Divine Guidance to lead him aright. A legend tells us that he was met by robbers in the forest who seized everything he possessed but the clothes he wore. Lanfranc bethought him of the story of a man, who, under like circumstances having been robbed of his horse, offered his whip also to the thieves, which Christian action so touched their hearts, that they returned the horse to him; and he proposed that, following this example, they should take what they had left him. But the result this time was quite different; the robbers did not hesitate to accept the clothing, and tying Lanfranc to a tree, drew his cap down over his eyes, and left him to his fate. This was his first lesson in practical Christianity, and it bore excellent fruit. Meditating as he stood there, on the unexpected result of his offer, he perceived that the difference lay in the spontaneous charity of the one man, and the crafty imitation with a view to his own interest in the other, and he made a vow that if he should he delivered from his present plight, he would devote the rest of his life to the services of the Church. Some travellers hearing his cries, released him, and he pursued his journey until he reached Bec, and found his longed-for retreat with the holy Herlwin, whose reception of the stranger has

Proprietary

Perfect Baby Health

ought to mean glowing health throughout childhood, and robust health in the years to come. When we see in children tendencies to weakness, we know *they are missing the life of food taken.* This loss is overcome by

Scott's Emulsion

of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.

Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

"The Pace That Kills"

is overwork—

makes no difference what kind. Using greasy and inferior soaps is one road to premature decay—sore hands—sore hearts—clothes never clean. Not so when

KIRK'S AMERICAN FAMILY SOAP

is used. Cheerfully proceeds the labor of wash-day with health and long life assured. Hands all right—hearts light—clothes pure and white as a Greenland snowdrift.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap. Makes the Skin Soft and Smooth.

Proprietary

"WORTH A GUINEA A BOX."

SPECIAL NOTICE

Complying with general request,

BEECHAM'S PILLS

will in future for the United States be covered with

A Tasteless and Soluble Coating,

completely disguising the taste of the Pill without in any way impairing its efficacy.

Price 25 cents a Box.

New York Depot 365 Canal Street. 114

MADAME PORTER'S

COUGH BALSAM.

A Purely Vegetable Expectorant: not a violent remedy; and very agreeable to the taste.

SUCCESSFULLY used for more than 70 Years.

RUCKEL & HENDLE, New York.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Railroads

Burlington Route

BEST LINE

CHICAGO AND ST LOUIS

TO

KANSAS CITY

TWO TRAINS DAILY

A ONE cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

been described in a previous paper. The friendship of these two men was most beautiful. Lantranc, the famous scholar, sat at the feet of the illiterate Herlwin with the deepest humility, drinking from the springing well of Scriptural knowledge with which the Holy Spirit had endowed this holy man. The spiritual growth of Lanfranc's character must have been very remarkable, for so quickly did he learn the hard lesson of humility and obedience, that he patiently received correction from the ignorant Prior, who criticised his Latin pronunciation, all unknowing the scholarly fame of the new brother who took his unmerited reproof so meekly. "The wise man knew that obedience was due to Christ rather than to Donatus, and willingly gave up the right pronunciation."

(To be continued)

Children's Hour

A Stamp Offering

BY HAL OWEN

"Now, boys, I have a plan for an Easter offering that I feel sure will interest you, and I want you to help me out in it. I was up in a northern fishing village lately, and I found there a very enterprising start of a Sunday school. About twenty-five children were interested, and they were working to bring in others. They had a little chapel with just barely decent furnishings, not what we would call comfortable, but enough to get along. Their greatest need seemed to me to be a small cabinet organ. Music would just put new life into them, and be an attraction and inspiration above all things. I know where I can get a cheap organ if you can furnish the money. Now, what will you do about it?"

Mr. Frank Sims looked at his ten Sunday school boys with pride and affection. He was "Mr. Frank" to all of them, just one of the boys with them, and they were ready to do anything for him.

It was Shrove Tuesday, the day before Ash Wednesday. Mr. Frank had invited them all to dinner to talk over this plan which he now laid before them. They were interested, of course; it was much better than working for themselves or their own school.

At once plans were suggested for ways and means. Said Joe Ashton:

"I can just as well as not put in half of my allowance these six weeks, and that will make a start."

Mr. Frank looked serious as he replied: "To tell the truth, Joe, what you can do or give 'just as well as not' is just the kind of an offering I do not want. I want an offering that is going to cost something. Lent is the season for us to practice self-denial for the sake of learning self-control."

Joe was rather sober for a time, but later in the evening he said quietly to Mr. Frank: "I will give all of my allowance that I do not absolutely need, that means 'feeling' it."

Mr. Frank knew that it did, for Joe was not a person that was in the habit of reducing himself to his needs. He stuck to it nobly, and contributed a generous share when the time came.

Harmon Court offered to take his spare time to do some very pretty wood work that sold for a good price.

Bob Ashton had the opportunity to do some office work for his uncle that would bring him in a little income, which he agreed to contribute.

Thus the boys, one after the other, made some agreement, and after a delightful evening, started home, all but Ralph Jansen, who waited for a little after-talk.

When they were alone—he and Mr. Frank—he began: "I don't know what to give up that would amount to anything; I want to do something toward a good Easter offering, for a fact I do, but I don't know how. I had thought of getting up early mornings to take a job of carrying papers, but I found Rob Lyman was planning to do the same thing regularly, and I know he needs it, so I gave it up. I don't have time to earn a cent. I have to go to school or study the whole enduring time. Now, do you see yourself how I can do anything?"

Mr. Frank stirred the fire, but seemed to find no answer under the coals, for he turned back with a question of his own.

"How's your stamp business, Ralph?"

"First-rate; I got all the Columbian set the other day at half price; the fellow was selling out."

"That was a good stroke, for they are bound to be rare and high as soon as the issue is over. What have you bought lately?"

"Not much of any. I sold three of my duplicates to Tom Blake and he will take more probably. He's just starting and makes a good customer.

"Do you keep adding to your album all the time?"

"Yes, indeed; I have one of the best collections in the city, away ahead of Tim Nolan."

"Do you spend much on it?"

"Yes, no, well, I don't have very much to spend. You see I get these specimen sheets from stamp dealers, and I make thirty-three per cent. on all I sell, and I usually take out my profits in helping myself to stamps I need instead of taking the money."

"I suppose you couldn't say really just how much you do spend that way."

"No, I don't know that I could. I don't keep strict account."

"It's fascinating business, isn't it? I have a lingering love for my old collection to this day. You can bury no end of money in it."

"Yes, so father says."

"Do you know, Ralph, it occurs to me to suggest to you a stamp offering."

"Oh, Mr. Frank, what do you mean? Not my album?"

"Well, not exactly; I have not the heart to take the 'apple of your eye', or the core of your heart, or anything like that. But don't you see you could deny yourself all additions during Lent and put that money and the money you get for sales into your offering."

"Y-e-s; pshaw, I don't want to do that."

"Do what you think right, Ralph. That is for you to judge; I only suggested."

"Well, I will see," said Ralph, rising, and after a few moments' lingering, he started home.

He couldn't see anything else to do, and admitted to himself it was a good plan, and he really woke up to the matter with real interest. He fixed a stamp offering box and was astonished to see how much he had collected when, the week before Easter, the sum was called for.

Mr. Frank was anxious to get the organ to the mission Sunday school for the Easter service, so it was to be bought and started in good season.

It must be confessed Ralph felt a little proud of the size of his offering, and he had a deep satisfaction in it too, for it had

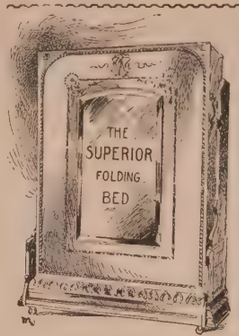
From the North to the South Dr. Bull's Cough Syrup is the preventive of colds.

We heard a mechanic say that he would not be without Salvation Oil. It kills pain.

THE CHICAGO CARPET CO.,

Wabash Ave. and Monroe St.

Are now displaying their latest Spring importation of **fine floor coverings.** This stock embraces many rare patterns of **Royal Wiltons, Scotch Axminsters,** and a fine collection of **Oriental Rugs.** In **interior furnishings** and **decorations** this house occupies a position second to none. Their **artists** and **designers** are continually employed executing orders from their own special studies and designs, which includes the decorations, color, schemes, furniture, carpets, curtains, portieres, and all the details that go to make the home beautiful. Any one desiring to furnish in good taste or from exclusive designs, would do well to consult them.



PERFECT IN MECHANISM, FAULTLESS IN CONSTRUCTION, AND BEAUTIFULLY FINISHED. IT HAS NO EQUAL.

—o—

SPECIAL SALE.

During this month they are offering a large line of Carpets, Rugs, Furniture, and Draperies at **greatly reduced prices.** Call and see them.

—o—

THE CHICAGO CARPET CO.

Wabash and Monroe.

Metal Tipped. **EVER READY DRESS STAY** Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with **Gutta Percha** on both sides of steel and warranted water-proof. All other stays are made differently and will rust. **Beware of Imitations.** Take none but the **"Ever Ready."**

Manufactured by the **YPSILANTI DRESS STAY MFG. CO.,** Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS,

SPECIAL DEPOTS. MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

FREE TRIAL. 10 YEARS.

How $14 Buys A $40 Machine.

For sixty days only we offer our **OXFORD JEWEL SEWING MACHINE, No. 17,** guaranteed for **10 years** on terms below mentioned. This machine has best sewing qualities and does as large a range of work as any machine made. It uses the American self-threading shuttle and self-setting needle with **all Attachments Free.**

We will ship one of our **Oxford Jewel** three drawer and cover, walnut or oak, sewing machines, on 30 days' trial, subject to approval for $15.00 and if not satisfactory can be returned at our expense. **We pay all freight charges.** *It costs you nothing* to try our machine. For cash in full with order we will ship same machine for **$14.00. We bind ourselves,** if machine is not satisfactory and just as we stated to return all money. **Where can you buy on better terms? Do not let this opportunity of a life-time pass. Cut this out and send it with your Order to-day.** Our large Catalogue will be sent free to any address.

THE OXFORD MANUFACTURING CO.

342 & 344 Wabash Ave., CHICAGO, ILL., U.S.A.

Chicago Hose

Buy 5,000 dozen of these half-hose every Spring and Summer from us.

It is made near Chemnitz, Germany, by the best stocking maker in the world, from the longest fibered cotton obtainable, giving it great elasticity, and splendid wearing qualities. The gage is so fine it resembles silk. The colors are modes, Tans, and Grays, also in perfect fast black.

You can pay 50 cents and get not as good.

We sell them at 25 cents a pair, or $2.75 a dozen pair.

When ordering include 2 cents for postage a single pair, 10 cents for ½ doz. pairs, and 18 cents for one doz. pairs.

We issue a Shopping List about March 1st; it's unique and yours for the asking.

ADDRESS,

Schlesinger & Mayer,

Chicago.

Alfred Peats WALL PAPER

Send **5c** for postage on **100** beautiful **samples** and our guide, **"How to Paper and Economy in Home Decoration,"** will be sent **FREE.**

Handsome Gold Parlor Paper, 10, 12 1-2, 15c

Per roll, all with wide borders and ceilings to match. Good Gold Papers **5 to 9c.** Will refer you to more than **twenty thousand well satisfied customers.** Paperhangers' sample books, **$1.00.**

Send to the nearest address.

ALFRED PEATS,

Wall Paper Merchant,

136-138 W. Madison St., Chicago.

30-32 W. 13th St., New York.

GERMANIA A monthly magazine for the study of the German Language and Literature, is highly recommended by college professors and the press as "the best effort yet made to assist the student of German, and to interest him in his pursuit." Its BEGINNERS' CORNER furnishes every year a complete and interesting course in German Grammar. $2 a year. Single copies, 20 cts. P. O. Box 151, Manchester, N. H.

THOSE answering an advertisement will confer a favor upon the Advertiser and the Publisher by stating that they saw the Advertisement in THE LIVING CHURCH.

Financial

INVESTMENTS

C. H. WHITE & CO.,

BANKERS.

72 Broadway, :: :: New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

:: THE ::

Mutual Home Improvement Co.,

Capital Full Paid, $100,000.

Your Idle Money Will Earn We issue Trust Certificates guaranteed by assets amounting to more than $2.00 in assets for every $1.00 in certificates On these certificates we pay 6 per cent. per annum, payable semi-annually. The Certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The **Large Returns** interest is paid semi-annually during the term for which the subscription is made, and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates. **If Sent to Us.**

Address,
WALTER THOMAS MILLS, President Mutual Home Improvement Co., 161 La Salle St., Chicago.

YOU OUGHT TO * * KNOW ABOUT HARVEY.

There are some things on which every American man and woman, boy and girl, should be thoroughly informed.

The building of the first steamboat, the story of the telegraph, the history of the Union Pacific Railroad, the rise of Chicago from her ashes, the development of the Columbian Exposition,—all these thrill the breast with a feeling of exaltation at the ability of man to carry such grand enterprises to complete success.

In the same line, and of corresponding interest, is the story of the town of Harvey, Illinois, less than three years ago only a thought in the brain of one practical, progressive, indomitable American citizen,—to-day a reality of over 1,100 buildings, including fourteen great manufacturing establishments, with churches, schools, halls, bank, business blocks, depots, offices, and all the concomitants of a thriving, bustling community of 5,500 inhabitants, to which additions are being made as fast as houses can be erected to accommodate them.

How this marvelous growth was created, the peculiar conditions which brought it about, the grand principles of temperance and industry on which it is founded, the universally acknowledged success which has crowned these well-directed efforts of brain and capital,—all make a story of singular interest, too long to be related here, but which you can have for the asking.

No matter whether or not you want to share personally in the prosperity of this wonderful town, either as a resident or an investor, it is a duty you owe yourself to become better acquainted with its stimulating history.

If you will mention this paper, the founders of Harvey will take pleasure in sending you, at their own expense, an illustrated account of the enterprise, which will certainly be worth having, and may give you ideas by which you will be greatly the gainer.

Address,

HARVEY LAND ASSOCIATION,
Rookery Building,
217 La Salle St., - - - Chicago, Ill.

ANY subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with $1.00 extra, he can renew his own subscription for one year.

cost him a real effort and denial. As he went whistling along to the "paying down" meeting he thought how gratified Mr. Frank would be, and that very likely there would be enough money now to buy some books too. Just at this point he met Rob Lyman who seemed in a very dejected mood.

"Hullo, Rob, going over to the 'shelling out?'" asked Ralph.

"No, I 'shell' not," answered Rob between a laugh and a sob. "That old Warren, the paper agent, won't pay us boys a cent till the middle of the month, so here I am at the first, left out in the cold. I can't give a cent to the organ fund, and worse than all, I can't get the gloves for my mother that I promised."

"Whew, that is too bad," sympathized Ralph.

"Yes, it does seem so. Of course I don't want to go to the meeting to-night. You give Mr. Frank some excuse for me. Good night."

"Hold on," said Ralph, feeling frantically in his pocket. "Here, let's go halves. This will give you a mite for the organ and come handy for the gloves besides."

"Oh, I can't do that," hesitated Rob.

"Yes, you can; come along.

This was Ralph's biggest sacrifice. Mr. Frank looked just a shade disappointed at the amount of his contribution but he felt sure it must be all right, Ralph was such a genuine true-hearted fellow.

The organ was bought and Mr. Frank went up with it himself to see it properly installed.

On Easter Monday he again invited the boys to dine with him, and nearly made some of them choke with laughter and tears as he told his story.

"You see," he said, "the organ and I had to go twenty-five miles on a mule sled through the woods. When we reached the town it was as good as a circus to see the excitement we created. Every man, woman, and child, dog, goat, and creature, in the place came out and fell into line behind us. They all marched to the little chapel, watched the unloading and unpacking. Then I sat down and played a little to them, and then they all sang 'Praise God, from whom all blessings flow.' Well, boys, I never heard anything like it, it just broke me all up; and what do you suppose—in the pause that followed, some one, not of the Sunday school, broke out with 'Billy Morgan played the organ.' That was too much; I made a bow and ran."

A little later Mr. Frank said: "Now, boys, I have another plan in which I want to enlist you. I have picked out a first-rate camping ground up north there, and we will go there for our outing next summer, and then we will take a benefit of our Easter offering and give a first class concert."

Again Ralph stayed to have a little after-talk, and when he had cleared up his account with his good friend, he closed: "I never supposed I should like anything better than an old St. Louis stamp, but, honestly old Mrs. Lyman's gloves and your organ story make me feel pretty good over the 'stamp offering'."

Financial News

A better tone has prevailed in the financial markets the past week. Stocks and bonds show a slight gain, while money is decidedly easier, averaging not over 4 per cent. for the week. The treasury has gained in gold, and now holds $6,000,000 above the one hundred million reserve. The improvement can be only temporary, however, as lower money rates will strengthen foreign exchange, thus inducing a renewal of gold shipments. This must be expected in the face of our trade relations with Europe, the balance for the month of February being against this country nearly $20,000,000. For the months of January and February of this year we show an excess of imports over exports of $35,801,753, while for the same period in 1892 the flow was reversed, the exports being $53,673,653 in excess of imports, making a difference against 1893 of $94,500,000. In the absence of heavy buying of American securities for European account our gold must go out to liquidate trade balances. Should our present high tariff rates within the next year meet with the fate promised last November, it will be interesting to see how our Government will keep the two metals on a parity.

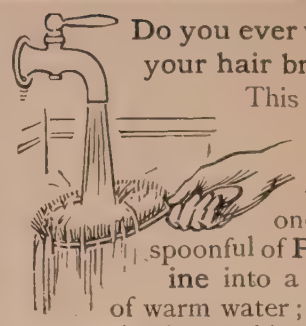
The Philadelphia & Reading R. R. receivers have applied to the court for authority to issue $5,500,000 of receivers' certificates to pay pressing debts. There is great opposition to it on the part of bondholders, and the opposition has been offset by an arrangement with Messrs. Drexel & Co. and Brown Bros. & Co. to purchase coupons due in April and June. The unfavorable weather lately has caused a heavy decrease in railroad earnings, but with the coming of spring and the opening of the World's Fair, most of the lines will have all they can attend to.

It would appear as though the World's Fair is now about the only promising element of prosperity in sight, and it is to be hoped that if there is any disappointment, it will be a pleasant one. C.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations. NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

It's Human Nature

To love Roses, especially the D. & C. ROSES. They are grown on their own roots, and are the choice of flower lovers everywhere. Our new "Guide to Rose Culture" will give any one a complete education in flower growing. We want to send it free, together with a copy of our Magazine, "Success with Flowers," to every flower lover in the land. Send us your address.
The DINGEE & CONARD CO., WEST GROVE, PA.



Do you ever wash your hair brush? This is the best way: —Put one teaspoonful of Pearline into a basin of warm water; wash the brush thoroughly in it; rinse in clean water, and set it aside, bristles down, to dry. This is only one—a small one—of the numberless uses to which you can put Pearline. Once you have it in the house, you will find something new for it to do, every day. It does your washing and cleaning better than soap. Try it on anything for which you've been using soap, and see.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 337 JAMES PYLE, New York.

Why do you continue to use an inferior table water, when you can obtain the best at the same price? By chemical analysis the

Manitou

Table Water

is shown to contain a larger number of digestive and corrective properties than any other table water extant, and as it is by far the most refreshing, being absolutely pure and unadulterated, you should at least sample it before continuing in old methods.

1893. GREGORY'S SEED CATALOGUE 1893.

We Are The Only Firm Giving to customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send out catalogue **FREE** to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

Saratoga Kissingen Water. "The Pearl of Purity."

THE BEST SPARKLING TABLE WATER IN THE WORLD.

The Only Table Water bottled with its own natural gas as it flows from the Spring. Spouts up through 192 feet of Solid Rock and is not exposed to the air until opened for use.

POSITIVELY PURE TABLE WATER

SARATOGA KISSINGEN GINGER ALE

Is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas.
BOTH SOLD EVERYWHERE, IN BOTTLES ONLY.
Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

TIFFANY GLASS & DECORATING COMPANY

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK

Educational

TEACHERS WANTED.—For good positions in Colleges, City Schools, Church Schools, etc. Address or call on C. J. ALBERT, Manager, 211 Wabash Ave., Chicago.

CALIFORNIA.

ST. MATTHEW'S SCHOOL FOR BOYS.
Twenty-seventh year. San Mateo, Cal.
The REV. ALFRED LEE BREWER, D. D., Rector.

ILLINOIS.

ST. MARY'S SCHOOL, Knoxville, Ill.
(Twenty-fifth year). An institution of the Province of Illinois. A magnificent new building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. References made to past and present patrons in nearly every city in the West. REV. C. W. LEFFINGWELL, Rector and Founder (1868).

ST. ALBAN'S SCHOOL, Knoxville, Ill.
A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. REV. C. W. LEFFINGWELL, D. D., Rector and Founder. [1890]

WATERMAN HALL, Sycamore, Ill.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Board and tuition $300 per school year. Address REV. B. F. FLEETWOOD, S.T.D., Sycamore, Ill.

MARYLAND.

College of St. James Grammar School,
Washington Co., Md.
The duties of the 50th year will begin on Tuesday, Sept. 20th. For circulars apply to HENRY ONDERDONK, P. O., College of St. James, Md.

MASSACHUSETTS.

Miss Clagett's Boarding and Day School
For Girls. Re-opens Oct. 3. Pupils prepared for College. References: The Rt. Rev. Phillips Brooks, Boston; Mrs. Louis Agassiz, Cambridge; Gen. F. A. Walker, Pres. Inst. of Technology, Boston. 17 Blagden Street, Boston, Mass.

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn.
Terms, $350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector. Miss ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address St. Mary's Hall.

SHATTUCK SCHOOL, Faribault, Minn.
A Church Boarding School.
Very thorough and full course for college or business. Illustrated catalogue gives full information. Several half-scholarships for boys of high character and ability. The REV. JAMES DOBBIN, D.D., rector.

NEBRASKA.

BROWNELL HALL, Omaha, Neb.
Seminary for Young Ladies. BISHOP WORTHINGTON, Visitor; REV. ROBERT DOHERTY, S. T. D., Rector. Fall term begins Sept. 14th. This great school has been 18 years under the same management. The climate of Nebraska is noted for mildness and salubrity. The school is limited to one hundred boarders. For catalogue and particulars apply to the rector.

NEVADA.

WHITAKER HALL, Reno, Nevada.
The Diocesan Boarding School for Girls. The Rt. Rev. Abiel Leonard, S. T. D., Visitor. The 17th year will begin Sept. 7, 1892. The climate is dry and invigorating, and particularly beneficial to weak lungs. Altitude, 4,500 feet. Careful physical, mental, and moral training. Teachers of reputation and experience. For illustrated catalogue address REV. ERASMUS VAN DEERLIN, Rector.

NEW JERSEY.

BAQUET INSTITUTE, "Chestnut Heights," Short Hills, N. J.
18 miles from New York City. French and English Church School of highest order for girls. **Reference:** Rt. Rev. T. A. Starkey, D. D. HARRIET S. **BAQUET, Prin.**

ST. HILDA'S SCHOOL, Morristown, N. J.
Boarding School for Girls. Terms per school-year $250. Music extra. Address, SISTER SUPERIOR.

NEW YORK—STATE.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Under the charge of the Sisters of St. Mary. Twenty-first year commences Sept. 26th. Address THE SISTER-IN-CHARGE.

Educational

NEW YORK—CITY.

ST. JOHN BAPTIST SCHOOL,
231 East 17th Street, N. Y.
A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address, the SISTER SUPERIOR.

ST. MARY'S SCHOOL,
6 and 8 East 46th Street, N. Y.
A Boarding and Day School for Girls. The twenty-fifth ear will commence October the 3rd. Address the SISTER-IN-CHARGE.

PENNSYLVANIA.

BISHOPTHORPE, South Bethlehem, Pa.
A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis, Fideli Certa Merces*—School Legend.

Cheltenham Military Academy, Ogontz, Pa.
Near Philadelphia.
In every respect one of the best college preparatory schools in the East. For illustrated circular, address J. CALVIN RICE, Principal.

PENNSYLVANIA MILITARY ACADEMY.
Chester, Pa. 31st Year. Opens September 14th. A MILITARY COLLEGE.
Degrees in Civil Engineering, Chemistry, Arts. Thoroughly organized preparatory department. Circulars of COL. C. E. HYATT, President.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.
A Boarding and Day School for Girls. The twenty-third year begins Sept. 21, 1892. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.
Address THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY,
Delafield, Wisconsin.
A Church school for boys. The best scholarship and accommodation. Price moderate. For catalogues, testimonials, etc., address REV. S. T. SMYTHE, M. A. Delafield, Waukesha Co., Wis.

World's Fair

:*: COMFORTABLE LODGINGS :*:
during the WORLD'S FAIR for Brotherhood men, Clergymen, and Churchmen generally, can be secured at reasonable rates in

ST. ANDREW'S HOUSE,
corner 65th street and Woodlawn avenue, Chicago, Illinois, which is located within *ten (10) minutes walk* from the main entrance to the Exposition Grounds.
Under the sole management of Chapter 202 Brotherhood of St. Andrew, and a corps of competent assistants.
Write for particulars to TAYLOR E. BROWN, F. D. HOAG, or G. V. HILTON, M. D., Committee in charge, St. Andrew's House.
REFERENCES:
Rt. Rev. W. E. McLAREN, Bishop of Chicago.
Rev. A. L. WILLIAMS, rector Christ church, Woodlawn Park, Chicago.
Mr. J. L. HOUGHTELING, Mr. W. R. STIRLING, Mr. J. R. LOCKE, } Of the Council B. of St. A.

FOR THE WORLD'S FAIR.
o— THE BUILDINGS OF THE —o
WESTERN THEOLOGICAL
. . . SEMINARY, . . .
CHICAGO,
will be open for lodgings from June 1st to September 28th, 1893. Room in Dormitory $1.00 per night; in Wheeler Hall, $2.00 per night per person. Buildings are on Washington Boulevard, near Garfield Park. Frequent trains to Exposition by Northern Pacific Ry. Horse Cars and Cable Cars connect with center of the City. Buildings among the finest in the City. Send $2.00 to secure room for your date and number of days, same to be credited on your bill. Restaurants near by. Address,
L. M. JONES,
1113 Washington Boulevard, Chicago, Ill.

An Interesting Letter

(The following letter was written by C. C. Bitting, D.D., Bible and Missionary Secretary of the American Baptist Publication Society, of Philadelphia, Pa., to a physician friend, concerning the New Sterlingworth Sanitarium which he had investigated.

PHILADELPHIA, March 9th, 1892.

DEAR DOCTOR:—I promised to write you a candid account of facts and impressions about the Sterlingworth Sanitarium. Remember that this was wholly my own idea for information and benefit of friends; that I had no personal acquaintance with any officer or patient *then* at the institution; that I inclined to discredit the reports, held my judgment independent, and paid my own expenses.

The institution is at Lakewood, a healthy, popular and beautiful summer resort on the southwest shore of Lake Chautauqua, and about five miles from Jamestown, N. Y. The drainage of the village is perfect, it has the purest of water, electric lights, and is connected by electric street railway with Jamestown.

All is kindness. Each case is examined and carefully studied as any physician worth trusting would do. Treatments, therefore differ with the habits, conditions, complications, and peculiarities of patients. No two are precisely alike.

Separately and together, the physicians, chemist, and president, assured me that the simplicity and innocence of the components of each antidote would astonish me, and that no risk or danger exists if these remedies are properly administered. They declare their willingness to make these statements under oath, if needful. Patients are thoroughly examined before acceptance.

These remedies are not the result of theories or blind explorations, nor of a moment, but of close observation, of study, time, and testing, and were as surprising to these gentlemen, at first, as they are to any of us. The proofs are in the performances, incredulous as we may be. Seeing the rescued, reminded me of the incredulous Pharisees over the man born blind, whom Jesus cured. They could not credit the fact and the man could not explain the remedy, but he could say: "This one thing I know, that, whereas I was blind, now I see." I do not pretend to explain it. I say what I saw and heard and say it for the hope and rescue of humanity.

Much could be said of the kindness and character of the officers, of the patients and of the surroundings. I wonder, but here is evidence that I cannot refuse or ignore. It points to hope where we have despaired. Families and homes may be glad. To tell of it seems to me a duty, and as a message of benevolence and Christianity. I believe that physicians should commit their patients to this treatment if failing in a cure at home. I have written, as I believe, only the truth but not all. I do not comprehend more than the facts and these make me wonder. I believe that good, and a cure will come from the attendance of N—— at "Sterlingworth."

Very sincerely yours, etc.,
C. C. BITTING.

Reading Matter Notices

Indigestion. Dizziness. Take BEECHAM'S PILLS.

Hot Springs, Ark., the great national winter health resort. Reached in 24 hours from Chicago. Hotels compare favorably with any in America. Through Pullman sleepers morning and evening. Excursion tickets good 90 days. Descriptive books, maps, time tables, etc., mailed on application. Address J. E. Ennis, D. P. A., Mo. Pac. Ry., 199 Clark St. Chicago, Ill.

RAMEY & Co., 85 Dearborn st., Chicago, guarantee that their Medicator and accompanying treatment will cure catarrh and all head and throat troubles, or they will refund the purchase price. Instrument and four months' treatment only $2.00. Send for testimonials. Agents wanted. See advertisement in another column, and read what the Governor of Indiana says:

"EXECUTIVE DEPARTMENT,
"Indianapolis, Ind., Dec. 22, 1892.

"MESSRS. RAMEY & CO., GENTLEMEN:—I have used your Medicator with entire satisfaction for colds and slight catarrhal trouble. When used according to directions its effect is immediate and a cure seems certain. I shall not travel without it. Very respectfully yours, IRA J. CHASE."

EASTER MEMORIALS.

LECTERNS, PULPITS, CROSSES, ALMSDISHES, VASES, LITANY DESKS, STALLING, ALTARS, FONTS, Etc.

Complete Catalogue on Application.

COX SONS, BUCKLEY & CO.,
8 East 15th St., New York.

Art Stained Glass,
Memorial Windows, Figure Subjects, Leaded Mosaic, Geometrical and Plain Cathedral Glass for Churches and Chapels.
Pittban & Bolle,
132 W. 23d St., New York.
General Church Furnishers.
Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco

Church Cushions
HASSOCKS, ETC.
Correspondence Solicited.
Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

Office, 47 Lafayette Place, New York. Works. London, Eng. Orange, N. J.
MEMORIAL WINDOWS, Stained Glass for Dwellings, CHARLES BOOTH.
CHURCH FURNISHINGS, In Wood, Metal, and Stone
COMMUNION PLATE, CHARLES F. HOGEMAN.

NOTICE OF REMOVAL:—May 1, 1893, we complete sixteen years of occupancy of Room No. 1, Churchman Building. On and after that date, our New York office will be changed to the building 105 East 17th Street, near Fourth Ave.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

BELLS
eel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD

OUR HYMN SLIP
FILLS A LONG FELT WANT.
EVERY MINISTER SHOULD HAVE ONE;
ENCLOSE 2¢ STAMP WITH NAME AND ADDRESS TO US AND YOU GET ONE.
FARRAND & VOTEY DETROIT, MICH., U.S.A.

ST. AGNES' GUILD
St. Agnes' Guild of Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girlesd, Altar Hangings, and Linens, Choir Vestments, etc.
Address, REV. WM. HAMILTON, RECTOR,
274 S. OAKLEY AVE., CHICAGO.

CHURCH WORK ROOM
St. Michael's Home, Mamaroneck, N.Y.
Ecclesiastical Embroidery, Vestments, Frontals, Altar Linen. Address, "The Sister Superior."

LYRICS OF THE LIVING CHURCH.

THE CHRISTIAN YEAR: Poems of Consolation, Patience, Prayer, and Praise, Meditation, Childhood, Legendary, and Allegorical Poems. Compiled from the first ten volumes of this journal. One hundred and twenty-four authors are represented, and the collection comprises nearly two hundred poems, illustrated by Mr. J. H. Gratacap. Published by A. C. McClurg & Co., Chicago. Price, $1.50, postpaid. To the clergy, one dollar. Address,

THE LIVING CHURCH,
162 Washington St., Chicago

Domestic Outfitting

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Pittsburgh. GEO. A. MACBETH CO.

PATENT Lambskin-with-wool-on shoe-swob and book—How to Take Care of Leather—both free at the store.

Vacuum Leather Oil, 25c, and your money back if you want it.

Vacuum Oil Company, Rochester, N. Y.

Foods

BOVININE

Acts like magic in the alcohol and opium habits, entirely restoring the digestive powers.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

BREAKFAST.

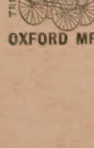
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists,
LONDON, ENGLAND.

Give the BABY | **MELLIN'S FOOD.** Our Book for mothers, "The Care and Feeding of Infants," mailed *free.* Doliber-Goodale Co., Boston, Mass.

Wear the KNICKERBOCKER Shoulder Brace and Suspender combined. Sold everywhere, or sent postpaid on receipt of $1 per pair plain, or $1.50 silk-faced. Send chest measure. Addresss.
KNICKERBOCKER BRACECO., Easton, Pa.



WHY PAY DEALER'S PROFIT? $2.75 buys a $9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and sell nothing but what we can guarantee as represented, quote lowest *factory prices. Write to-day* for our large *free* catalogue, which is one of the most complete ever published.
OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

Hemorrhages from the Nose

Many children are subject to the nosebleed, and in ordinary cases it should not be interfered with or checked, as it is usually nature's wise method for relieving the head from an excessive pressure of blood, which might otherwise cause serious results. When, however, the hemorrhage is serious and lasts so long that it is weakening to the child, something should certainly be done to check the flow. In the first place try the application of cold, either by using very cold water, ice, or brass keys—ice being the most effective. If possible, keep the child's arms raised above his head for five or ten minutes at a time. This alone will often cause the bleeding to cease; if not, place a piece of ice wrapped in a cloth at the nape of the neck, and another one directly at the top of the nose between the eyes. If the ice does not seem to check the bleeding, plug the nostrils with styptic cotton. Every house should have a bottle of the last-named article, as it will often arrest violent hemorrhages more quickly than anything else, when proceeding from the head, and is also useful in dressing wounds when bleeding. If the styptic cotton is not at hand, the old-fashioned remedy, cobwebs, may be used; but fine lint is still better. Many people use powdered alum, snuffed up the nose, which is good if the child can snuff it up without the effort increasing the hemorrhage. Extract of Hamamelis (Witch Hazel), should be taken internally in doses of from one-half to a teaspoonful from fifteen minutes to one hour apart, according to the severity of the case, and it may be taken occasionally between the attacks as a preventive, or where there is great weakness of the membranes. A child subject to violent and unnatural hemorrhages from the nose, should not be allowed to run too hard or to become overheated. My little boy, for two years, was subject to the most excessive bleeding from the nose, and several times we feared he would bleed to death. One time in particular, he bled constantly for four hours, and every remedial means known by ourselves and neighbors, were tried to check it, without avail. Our physician came and remained with him about two hours, and for some time gave him medicine every five minutes, gradually lengthening the intervals to every ten, fifteen, and, at last, thirty minutes and one hour apart, after the hemorrhage was checked, in order to prevent its return. When he had the grip it renewed that old weakness which he had greatly outgrown, and his nose would bleed so during the nights that I would have to sit up with him and do everything I could think of check the hemorrhage, which would last from one to two hours, and how he ever lived through so many weakening attacks, with the grip, is a wonder. He became so bloodless, that his flesh was very white, and his ears and hands were transparent. But he is well and hearty now, and is outgrowing the nosebleed.—*Good Housekeeping.*

A DERMATOLOGIST of high standing says that the proper way to shampoo the head, is to use some pure soap, such as Castile of the best quality, or glycerine soap, made into a "good lather on the head," with plenty of warm water, and rubbed into the scalp with the fingers, or with rather a stiff brush that has long bristles. When the scalp is very sensitive, borax and water, or the yolk of three eggs beaten in a pint of lime water, are recommended instead of soap and water. After rubbing the head throroughly in every direction and washing out the hair with plenty of warm water, or with douches of warm water, alternating with cold, and drying the hair and scalp with a bath towel, a small quantity of vaseline or sweet-almond oil should be rubbed into the scalp. The oil thus applied is used to take the place of the oil that has been removed by washing, and to prevent the hair from becoming brittle.

CURE FOR COLD IN THE HEAD.—About all that medicine has been able to do for a cold in the head is to give it a Greek name, Coryza, which comes from two words, signifying "the head" and "to boil." This is not very much, for in spite of the Greek name, most of us call it by its common name, "a cold in the head." Dr. Weber thinks he has, however, found a way to cut it short, and it is a simple, harmless one. His treatment consists in touching the entire mucous membrane of the nose from the very beginning of the cold with a brush dipped in glycerine. The insertion of the brush and the application of the glycerine are disagreeable, but there can be no question of the fact that cold is relieved in a most rapid and effective manner. For this reason, we should try to find some way to avoid the disagreeable sensation caused by the passage of the brush. The best way would be to use absorbent cotton made into a little roll and gently pushed into the nasal fossæ, after having been dipped in glycerine.—*Jenness Miller Illustrated Monthly.*

TOO MANY

to print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gail Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and Druggists.

KENOSHA, WIS.

PENNOYER SANITARUM.

New, modern building, with luxurious appointments, including elevator, gas, hot water heating. Baths; electricity, massage, etc. Trained nurses; experienced physicians. Everything first-class. For illustrated prospectus, address

N. A. PENNOYER, M.D., Manager.

Insane cases or infectious diseases are not received

HIGH CLASS LOW PRICE

THE ONLY DRESS STAY made cemented together and gutta percha, with a triple silesia cap cemented to the ends of the steel. *Will not cut through or rust.* See name "Perfection" stamped on each. Ask your dealer for them, or write for samples.

Manufactured by
THE DETROIT STAY CO., DETROIT, MICH. New York Office and Salesroom, 833 Broadway.

Pianos

VOSE & SONS PIANOS. ESTABLISHED IN 1851.

Celebrated for their PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP, AND GREAT DURABILITY. Old instruments taken in exchange. Write for catalogue.
170 TREMONT STREET, BOSTON, MASS., OR
LYON, POTTER & CO.,
176 Wabash Avenue, Chicago.

CHURCH ORGANS.

Full Information on this subject in our publications on Organs and Organ Music. Mailed free to any address,

LYON & HEALY,
State and Monroe Sts., CHICAGO.

Miscellaneous

A Perfect Dentrifice.

The result of 22 years careful investigation. Recommended by Dentists and Physicians. Cleans, Brightens, Beautifies, and Saves the Teeth. Cures Soft and Bleeding Gums. 2 oz. bottles, 25c.; 4 oz. 50c. Sold by first class Druggists, Marshall Field & Co., Carson, Pirie, Scott & Co,. Jas. H. Walker & Co., and others. Dr. E. L. GRAVES, Dentist, 7 Laflin Street.

VAN'S
Mexican Hair Restorative.

Restores Gray Hair to perfectly natural color, removes all dandruff, prevents and
CURES BALDNESS
and is WARRANTED to be ABSOLUTELY FREE FROM SUGAR OF LEAD, BROMIDES, COPPERAS, or anything that will in the least injure the hair, skin, brain or scalp.

ALLEN & CO.,
308 Inter Ocean Building, Chicago.

Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. **Cure Guaranteed or No Pay.** Export Office, 1164 Broadway, New York. For **Large Trial Case, FREE by Mail,** address KOLA IMPORTING CO., 132 Vine St., Cincinnati, Ohio.

Bicycles

DO YOU WANT TO BUY A BICYCLE?

*** All styles and prices. It will pay you to write ***

RALPH TEMPLE'S CYCLE EXCHANGE,
158 22nd Street, Chicago.

Miscellaneous

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.

Spray your Fruit Trees and Vines

Wormy Fruit and Leaf Blight of Apples, Pears, Cherries and Plums prevented; also Grape and Potato Rot—by spraying with **Stahl's** Double Acting Excelsior Spraying Outfits. Best in the market. Thousands in use. Catalogue, describing all insects injurious to fruit, mailed Free. Address
WM. STAHL, QUINCY, ILL.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this adv. to A. CURTIS & CO., SOUTH WEST QUINCY ST., CHICAGO, ILL. **FREE**

With the **Solar Rayon** and our **Crayon Portrait Instruction Book,** you can learn to make good portraits, without a teacher. Mention this paper and write for illustrated catalogue giving particulars.
Jenne Camera Mfg. Co., Ft. Wayne, Ind.

THIS $11 TO $17 SEWING MACHINE FREE to examine in any home. Sent anywhere without one cent in advance. Warranted the best sewing machine ever made. Our terms, conditions and everything far more liberal than any other house ever offered. For full particulars, etc., cut this advertisement out and send to us to-day. Address
Alvah Mfg. Co., Dpt. C246 Chicago, Ill.

Truth

Concerning the true Southern Route. The short and popular line through San Antonio, Texas, to California. A glance at the map will prove that in travelling this route, passengers pass through, or nearly touch, the most famous winter resorts in Arkansas, Texas, New Mexico, Arizona, and California. The route commends itself, because there are no high altitudes, no snow blockades, and no delays, rendering it attractive to invalids and others who seek sunshine and comfort en route. Through Pullman Service every day, from Chicago to St. Louis. Ask your Ticket Agent for particulars, or address J. E. ENNIS, D. P. A., Mo. Pac. Ry., No. 199 S. Clark Street, Chicago, Ill.

Are You Coming to the World's Fair?

If So, Where Do You Expect To Sleep While Here? That Is A Big Question And Don't You Forget It.

THE AVERAGE daily attendance at the Centennial Exposition was: Exhibitors and their employees, 11,419; visitors, 62,293. At the Paris Exposition, visitors, 137,289. At the Columbian Exposition next summer, there will be an average daily attendance of 80,000 exhibitors and their employees, and conservative estimates place the average daily attendance of visitors at 200,000, while many expect an average attendance of double that number. Where do you expect to sleep while in Chicago attending the World's Fair next summer? Chicago will be able to "eat" all who come without trouble, but to "sleep" these immense crowds is the problem. Take a word of advice from a friend.

Engage A Corner In Which To Sleep Before You Come.

ORGANIZATION

A WORLD'S FAIR TEMPERANCE ENCAMPMENT ASSOCIATION has been organized to furnish entertainment during the World's Fair to temperance Christian men and their families and friends at the lowest possible cost. They have already leased and paid for *a beautiful grove*, of sufficient dimensions to hold 600 family tents. They propose to surround this grove with a high, tight fence, provide perfect drainage, put in an abundant supply of the best water, secure the very best police protection which money will buy, put up *a good restaurant* where first-class meals can be obtained at reasonable rates, and where good lunches can be had at from five cents up, according to quality and quantity, put in electric lights, establish a postoffice, bank, express office, and such other necessaries of modern civilization as may be thought desirable; in short, establish *a veritable little city*, where people may be as safe, as happy, and as comfortable as at their own homes, and yet be within easy walking distance of the great Columbian Exposition, the greatest exposition of the kind ever known on this planet or any other.

The officers of the Association are: President, S. M. SINGLETON, of the Total Abstinence Lite Association; Secretary, J. A. VAN FLEET, for many years editor of *The Lever*. Capital stock, $10,000.

REUNION OF FRIENDS

The Encampment Association will arrange for a vast number of "*family*" and "*friendship*" reunions during the World's Fair. To illustrate: A family of half a dozen, more or less, brothers and sisters, are scattered, perhaps, in as many different States, and are heads of as many different families. Possibly they have not seen each other for years. All of them will desire to visit the World's Fair. We invite them all to come at the same time, and will locate them in *adjacent tents*, where they may remain as long as they desire, visiting, attending the World's Fair, and having a good time generally. If any friends who happen to read these lines would like such a reunion of his or her relatives, we suggest:

1. Send us the names and addresses of such friends, and we will send them information about the plan.

2. Having done this, write each one of them a letter telling them what you want and urging them to co-operate. They will be glad to do it, and will thank you for making the suggestion. Try it and see.

PRICES AND TERMS

A leasehold ticket, good for the use of a tent for one full week, will be sold as follows:

Until April 1st	$ 8.00
During April	9.00
After May 1st	10.00

An individual ticket, good for the use of a good woven wire cot bed, in a tent with everything furnished you for one full week of seven days, $3.50 if taken before May 1st.

1. One dollar for each ticket, of either kind desired, must accompany each application.

2. When you select your time of coming, not later than May 1st, for all who expect to occupy their tents during May or June; and not later than June 1st for all who expect to occupy their tents later than July 1st; a second payment of one-half the balance must be made.

3. On reaching the Encampment to take possession of the tent, the balance still due must be paid.

Not less than thirty days' notice must be given of the date the tent is desired.

All remittances at our risk, if sent by draft on Chicago or New York, P. O. Money Order, Registered Letter, or Express Order. *No personal checks accepted.*

The Association guarantees every person who complies with these terms the use of a tent for the time paid for.

☞NO EXTRA CHARGE FOR ROOMS ON THE GROUND FLOOR.

LOCATION

The World's Fair Temperance Encampment has been located close along the line of the South Side *Elevated Railroad*. The grounds are not more than 600 feet from the Fifty-fifth station of this road. They are within three blocks of the State Street cable cars, and within walking distance of the Cottage Grove cars. Either of these lines will carry you to the heart of the city about six miles away, or to almost any other place, for only a nickel.

The Encampment is within a block and a half of *Washington Park*, one of the finest parks in the city. It is within fifteen minutes' walk, right across this beautiful park, of the western entrance to *Midway Plaisance*, which is a part of the great World's Fair grounds.

The site of the Encampment is on the highest ground in the southern part of the city. It is twenty-five feet higher than the level of the World's Fair grounds. The soil is sandy.

I have known Mr. J. A. Van Fleet for many years, and am so favorably impressed with his energy and ability to bring things to pass that, though I am not familiar with the details of his plan for furnishing entertainment at the World's Fair, I gladly commend Mr. Van Fleet to the favorable consideration of all Prohibitionists who propose to attend the Fair. I am confident that whatever he undertakes to do, he will do with energy and success.

SAMUEL DICKIE,
Chm'n Nat. Prohb'n Party Com., Albion, Mich.

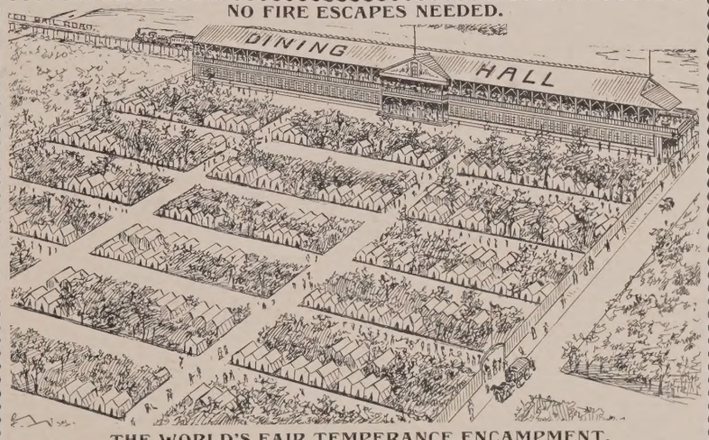
The Encampment is very appropriately located in the Prohibition district. No saloon can possibly come within over a quarter of a mile of the grounds. Prohibition actually and absolutely prohibits in that section of the city. All of the territory lying between the Encampment and the World's Fair grounds is Prohibition territory. To the north and south are large tracts of local option territory, which are absolutely free from saloons.

The rules of the association in regard to liquor are very strict, and as unalterable as the laws of the Medes and Persians. The man who comes upon the grounds with liquor upon his breath or in his pocket will be unceremoniously "fired" as soon as that fact becomes known. Whatever rights he may have upon the grounds will be forfeited at once, if he allows himself to come there in an intoxicated condition. The Encampment will be a model

PROHIBITION CITY

located on Prohibition territory, and made up of people who neither touch, taste, nor handle the vile stuff.

NO FIRE ESCAPES NEEDED.



THE WORLD'S FAIR TEMPERANCE ENCAMPMENT.

THE TENTS

The tents will be 10x14, made of the very best known material, with double or fly roof, and guaranteed not to leak. They will have good board floors, and be supplied with wash bason, slop pail, and water bucket.

TENT FURNITURE

We supply furniture at the following rates per week: Woven wire bed, comfortable for two, $1; Cots, 50c; Camp chairs, each, 15c; Pillows, each, 15c; Sheets, each, 10c; Pillow Slips, each, 10c; Comforters, 25c; Blankets, 35c; Mirror, 15c; Towels, one per day, 5oc. Any part or all of this furniture may be brought from home if parties prefer.

POLICE PROTECTION

The Encampment Company has already entered into contract with the best known "*thief taker*" in the West to take charge of its premises during the Fair. They pay this officer the very snug little salary of nearly $100 per week. Why? Because he is an expert in his line, and can command the highest wages of any "*thief taker*" in the country. He knows, at sight, the majority of the tramps, sneak-thieves, highwaymen, and other characters of the kind in and about Chicago, and has the happy faculty of knowing a thief as far as he can see him in nine cases out of ten, though he has never seen him before. He will be furnished with all the assistance he needs to make the Encampment as safe and quiet as the home you will leave behind you when you come to the World's Fair.

ADVANTAGES

1. Pure air. 2. Good water. 3. Perfect drainage. 4. No saloons. 5. Safety from fire. 6. No sewer gas. 7. Perfect police protection. 8. A first-class restaurant. 9. Can walk to the grounds. 10. Freedom from the noise, dust, and smoke of the city. We offer you *safety*, *economy*, *convenience*, and *comfort* combined. The whole family can stay in one of our tents for about what it will cost a single individual in a hotel or boarding house.

LEASEHOLD TICKETS

A leasehold ticket entitles the holder to the use of a tent for one full week of seven days. If the tent is desired for two weeks, two tickets must be purchased, etc., etc. No tent will be rented for less than one week. Tickets ordered prior to March 10th, seven dollars each; after March 10th and before April 1st, eight dollars each; during April, nine dollars each; after the fair opens, ten dollars each.

The holder of a leasehold ticket may take all his uncles, aunts, and cousins, or the whole neighborhood in which he lives, into his tent with him, *without extra charge*, if he desires. He may pack them in, heads and points, like sardines in a box, if he likes that way. He may ask them to pay a part of the bill or pay it all himself, as he prefers. He may use the tent, during the time he pays for it, just as he pleases, provided only that all the proprieties of civilized life and such necessary rules and regulations as may be adopted for the government of the Encampment are strictly observed. The holder of each ticket will be held responsible for the character and conduct of those he takes into his tent with him.

For sanitary reasons no cooking will be allowed in the tents, but there will be no objection to the use of an oil or alcohol stove for making tea and coffee.

THE DIFFERENCE

The average rate for each individual, in rooms offered by the Bureau of Public Comfort is

$1.35 Per Night.

Accommodations in the Encampment need not cost you more than

20 Cents Per Night.

"You pays your money and you takes your choice." Send for circular giving particulars.

SAVE A DOLLAR

by ordering before the next raise in prices. Address

J. A. Van Fleet, Sec.

M. E. Church Block, CHICAGO.

P. S.—Send 30c. in 1 cent stamps for accurate *Handy Guide* to Chicago and World's Fair, with maps and numerous illustrations, worth 5 times its cost, if you expect to visit the World's Fair.

Pretty Women

appreciate a pure toilet soap, a healthy, soft, and white skin.

All Women And Men

desire beautiful faces and pretty hands—suggestion: use a good pure toilet soap.

Over a million people have tested

BUTTERMILK TOILET SOAP

and pronounce it the grandest soap in the World for the

Complexion.

Excells any 25c. soap. 12c, for full size sample cake if your dealer does not keep it. Beware of Imitations.

Fac-Simile of Package. Full Size.

COSMO BUTTERMILK SOAP COMPANY

84 Adams Street, Chicago.

When writing, mention The Living Church.